

The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

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ACT II.—In due course of time the postmaster of his town hands this boy the pamphlet, he reads it, goes down into his pocket for \$3.00 (the price of the book) and sends this sum of money on to the above address for a copy of the book.

ACT III.—The book is received by this boy. He is charmed with its appearance. He spends just 100 hours in a deeply interested study of it. He finds it easy to understand.

ACT IV.—This boy sees an advertisement for a book-keeper. He makes application for the situation. It proves to be a responsible position in a large mercantile house. He passes through a critical examination given to him by the head of the establishment. At the close of the examination the business man manifests surprise at the remarkable fund of knowledge which the boy possesses and at the prompt and eminently practical answers which the boy has given to all questions. This boy seems to be so well posted on all affairs appertaining to book-keeping and business that the business man is curious to know how the boy became possessed of so much information while yet so young. He thereupon asks the boy how he came to be so old in knowledge while so young in years. The boy replies: "I learned all I know of book-keeping and business from 'GOODWIN'S IMPROVED BOOK-KEEPING AND BUSINESS MANUAL.'" "Aha!" exclaims the business man, "That accounts for the milk in the cocoanut! I happen to possess a copy of that book myself, which I purchased about two years ago. I consider it my mascot. I got enough valuable points out of it to so improve my system of book-keeping and methods of business as to *double my profits on my last year's business!* I will give you substantial proof of my appreciation of the information which I believe you possess by saying that *I engage you as my book-keeper at a salary of \$100 a month, and you may begin to-morrow morning at 8:30 o'clock.*



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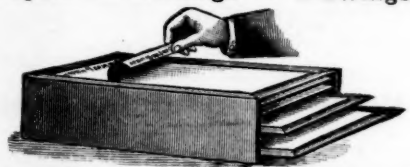
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The Literary Digest

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The Reviews.

SOME GLIMPSES OF CALIFORNIA.

THE great State of California, with its infinite variety of climate, from the snow-clad and glacier-crowned mountains in the North, to the lands of "perpetual summer" in the South, its grand and varied scenery and luxuriant vegetation, is attracting each year more and more the attention of the tourist, the pleasure-seeker, and the invalid in search of health; while the wonderful productiveness of its soil in many sections and the favorable conditions of the prevailing weather, are earning for it the appellation of "the paradise of the farmer and the fruit-grower." We present below sketches of some interesting features, digested from current Reviews.

AMONG THE GLACIERS.

Foster M. Carlin, Ph.D., in the pages of the *Californian* (San Francisco) for March, gives an account of his experience "Among the California Glaciers":

"Two miles and a half above the level of the Pacific! Two

miles and a half aloft, with the world beneath our feet! We are standing on one of old Earth's spires. It is past midsummer, and the far-off plains below us in the San Joaquin Valley are reeking, we know, with heat, while at every step we take, we leave our footprints on crisp snow. . . . We are breathing pure, cold, invigorating oxygen, which exhilarates almost to intoxication; and we are surrounded by an ocean of grandeur that carries our souls on the tide of its immensity to the borderland of the infinite. We are perched on the snow-wreathed summit of Mt. Dana, 13,227 feet above sea-level, and 6,500 feet above the waters of Lake Mono. . . .

"We were high above the cloud-line of the day, and looked down upon a vast archipelago of white, surging mist and granite isles—dark spots on a field of white. As the sun rose higher and scattered the vapors with his rays, the scene was reversed; white cloud-banks floated over the black surface of the sombre earth, and presently breaking up into numerous islets melted away, revealing the whole panorama of rugged magnificence and crumpled splendor.

"We were near the centre of the longitudinal sweep of the Sierra Nevada, where volcanic force had been most violent, and the upheaval greater than elsewhere in the range. This portion of the Sierra, geologists have distinguished by the name of High Sierra. . . . Ages ago the primeval crust of the yeasty planet, as it hardened here, was rent and cracked and tossed about by fierce internal phlogistic action, and when the fire-fiend had worked his will, erosive ice, at a much later epoch, cut, and slashed, and plowed, and rasped, and filed the already deeply wrinkled earth as the glacier pressed onward with the resistless momentum of its ponderous weight. . . .

"As peaks and crests are successively touched by the sun's rays, they glow with golden halos; and as the valleys and cañons become illumined, their dark and neutral tints give place to shades of bright green, and brown, and indigo, while the mountains are gorgeous with the splendor of deep, rich colors, and innumerable hues and tints. Rapt in contemplation, . . . I was suddenly brought back to self. . . . The cold was asserting itself, for we were standing on the *névé* of a glacier.

"Here had stood in October, 1871, Mr. John Muir, the discoverer of the Sierra Nevada glaciers, who, a year later, in company with Professor Le Conte, visited the High Sierra and examined very carefully these relics of the glacial epoch. . . .

"Few scenes are more impressive and conducive to thought of the past than . . . these last remnants of a physical power that has been one of the great fabricators of food-supplying valleys, and artistic adorners of earth's surface. Carried back in imagination, I seemed to see the ice-mass of the glacial period creep onward to its death in the warmer regions below; . . . to watch its slow process of cañon-cutting and cliff-polishing."

Dr. Carlin mentions the names of other mountain peaks of the High Sierra, grouped with Mt. Dana around Lake Mono—Mt. Conness, Mt. McClure, Mt. Lyell, and Mt. Ritter, almost his equals in attitude. The Doctor and his companions visited Mt. Lyell and Mt. McClure, and he afterwards visited Mt. Shasta. Of the trip to Mt. Shasta he says:

"I took the train to Sisson, which lies at the foot of Mt. Shasta. Three distinct belts begird this mountain, which is truly a spectacle of imposing grandeur and domination. For scores of miles stretch wild-flower gardens around his base, pansied with their many hues, and dotted here and there with dark bunches of coniferous arborage.

"Leaving this zone of chaparral, we enter the fir belt, almost exclusively made up of silver fir. Then comes the Alpine zone, marked by its fringe of storm-beaten pines, dwarfed and stunted. We have left below us square miles of wild-rose beds, big patches gorgeous with rhododendron, larkspur, and columbine, and have reached the limit of vegetable life.

"Mt. Shasta may truly be described as glacier-crowned. Besides several smaller glaciers, there are five ice-streams which invite special attention. . . . The Wintun glacier is estimated to have an area of about two million square yards, and is nearly two miles in length. It is interesting as having a terminal ice-wall several hundred feet high, . . . with many water-cut channels which discharge into the gorge below. . . . Northward is situated the Hotlum, the largest of the Mt. Shasta ice-streams. . . . It is difficult to realize the tremendous force of glaciers when we can see no motion in them. It is only by practical con-

trivance, long continued, that their motion [about an inch a day] can be detected. . . . Perhaps the most beautiful feature of this glacier is the existence of pearl-blue pinnacles in the *névé*, rising fifty and sixty feet in height. They are caused by the flow, through the *névé*, of an ice-stream, which, in passing two buttresses of rock, is crushed and broken up into fantastic forms. . . .

"Mt. Shasta is a noble pile, its summit—14,511 feet above the level of the sea—affording tourists a great variety of choice in the selection of pleasure-yielding pursuits, . . . while the glorious views and extensive landscapes at innumerable points as you ascend hold attention and excite enthusiasm.

HEALTH RESORTS.

Among the celebrated health resorts of California, are the City of San Diego and Coronado Beach. Of them the *National Popular Review* (San Diego) says:

"Although among the oldest of discovered localities, inaccessibility has kept them comparatively unknown until some eight years ago, since when, by the completion of the Santa Fé Route, they have been connected with every locality in the Union, and have within the last five years, been visited by over one million tourists and invalids.

"As climatic resorts, their great charm consists in the almost continuous clear, sunshiny weather which they enjoy, and a mild, equable, constant temperature. . . . The prevailing temperature is that of pleasant spring weather in the East. It is not a summer climate, as has been erroneously asserted by some hasty observers—as summer clothes—such as are worn in the East or in Europe are here . . . never worn. The days are always cool—unpleasantly cool to those not accustomed to the absence of summer weather—as the ocean breezes that blow steadily all day from the northwest, come over an expanse of much colder waters than those of the Bay or of the immediate shores. . . .

"A careful study of the climatic conditions of these regions tends to upset all preconceived ideas relative to the physical effects of climates; and after having visited the famous health resorts of Italy, France, Spain, and those in the southwest of England, and compared them and their advantages as all-the-year-around resorts or residences with Southern California, we have been compelled to give the latter our unbiased preference.

"One notable and important element in favor of the Southern California coast is the utter absence of any and all endemic diseases of whatsoever kind. . . . The tourist or invalid is here running no dangers from any malarious or other morbid influences. . . . To the many who have elsewhere been badly wrecked by the ravages of the late, and still present, gripe epidemic, and who as a result find themselves in the position of some stranded ship dreading that the first heavy wave or strong blow will scatter them in fragments, these climatic resorts present veritable havens of rest and safety; . . . and they here enjoy the greatest number of chances for an escape from the numberless varieties of intercurrent physical accident that lie in wait for the gripe convalescent or wrecked.

"Large colonies of retired eastern merchants and capitalists, as well as of retired army officers, are making these resorts their permanent homes. San Diego has one of the best-appointed opera-houses and theatres on the Pacific Coast, and many miles of the most improved system of electric roads."

The writer says there are plenty of commodious hotels and boarding-houses to furnish tourists and invalids with the best of accommodations, and that hotel rates are much lower throughout California than on the Atlantic Coast.

A PARADISE FOR YACHTSMEN.

In the March number of *Outing* (New York) is published an illustrated article by Charles Howard Shinn on "Yachting Around San Francisco Bay." The facilities for this sport and the variety which it offers, Mr. Shinn says are as great as those enjoyed by the New Yorker or New Englander, though quite different in kind.

"In the first place there are no rains to speak of; and though the fogs and winds in the immediate vicinity of San Francisco may seem harsh to a yachtsman accustomed to the warm summer nights on Casco Bay and off Harpswell, yet on the Californian coast, south of Santa Barbara and among the picturesque islands, such as Santa Catalina, the nights are as perfect as those of the Grecian Archipelago.

"Again, the veteran of the Maine coast will be charmed with the steady sea-winds, the broad expanse of inland waters, sloughs, 'creeks,' and rivers, and the picturesque valleys and mountain ranges that are always in sight as one sails the 'land-locked seas'

of the immense region open to the yachtsman without 'going outside.'

"He will soon discover that the winds are much stronger than on the East coast, sweeping in through the Golden Gate at the rate of from twenty to forty miles an hour, and that there is a multitude of swift and perplexing currents to educate the California yachtsman. The tides run five or six miles an hour in some places, with 'calm spots' where one can always get out of the wind; and streaks where sudden squalls are apt to discomfit the unskilled yachtsman. The wind . . . blows all summer up the Sacramento and San Joaquin. . . . The 'channel' that leads from the Golden Gate is like an open sea; the whole plain and valley system of the central part of California . . . receives its main air circulation through the Golden Gate and across San Francisco, San Pablo, and Suisun bays, which unite to form a chain of inland waters. . . .

"The greatest difficulties about describing the field open to California yachtsmen are in the surprising extent of these inland waters, and the unusual variety of climate and weather that one can pick up on a short cruise. A yachtsman can sail about sixty miles from Alviso, at the southern point of San Francisco Bay, a few miles from San José, to Petaluma Creek, in the Sonoma Hills; thence he can sail back into San Pablo, through the Carquinez to Suisun, and up the sloughs and rivers to Sacramento, the capital of the State, ninety miles by rail from San Francisco and one hundred miles or more by the water route. He can sail up the river, past the willow and cottonwood 'bottoms,' as far as Marysville, about fifty miles farther north. Small yachts can sail to Red Bluffs, two hundred miles by rail from San Francisco, and leagues more.

"In the course of an 'all-round' yachting trip one has several bay climates to begin with: it is warm and mild south of Hunter's Point and past the Coyote Hills and such old landings as San Lorenzo, Mt. Eden, Alvarado, Valpey, Warm Springs, and Alviso; it is sharp and bracing in the wider parts of the harbor, and about Alcatraz, Angel Island, and the shores of Marin. San Pablo is often the windiest gateway of the West, and the bold bluffs and great mountains are swept by the most incessant currents. Past Carquinez the coast climate is tempered amazingly by the warm interior valleys of Solana and Contra Costa; and the heat becomes almost tropic, even in June, as one goes further inland. The damp sea-fogs are left behind as soon as the yachtsman reaches the shelter of the Marin headlands. Among the green tule islands of the inland waters there are seldom other than blue skies and warm nights, and from April to October there is never any rain. . . .

"The surveys of California name some hundreds of 'sloughs' and as many islands—some reclaimed, some totally waste—that lie in the 'tule region,' the most popular resort for wild-fowl shooting in California. . . . The fishing to be had in every creek and bay is excellent, and although the Sacramento has lost its supremacy in the matter of salmon, there are still salmon enough left for any reasonable fisherman."

AN OLIVE RANCH.

In the March number of the *Overland Monthly* (San Francisco) is an article by Berkeley Wallace, giving an account, in easy narrative and conversational style, of a visit to an olive ranch among the foot-hills of Northern California. We quote from his impressions upon approaching the object of his visit:

"An immense sweep of country was spread out before me. The coast range on the left shut in and made a sort of basin of the Sacramento Valley. The overflow of the Yuba, Feather, and other rivers formed a miniature lake, and in the distance looked like a crystal mirror in an emerald setting. The Sierra Nevada on my right lifted an unbroken row of silvery summits, and glimmered through the dim ether, like mountains seen in dreams. . . .

"My horse stumbled along the rocky road oblivious to the beauties around him. He suddenly halted, as entering a bridle-path that branched from the main road we reached a large gate, upon which was painted the words 'OLIVETTE RANCH.'"

On entering, the writer is met by the proprietor, Mr. Robinson, and upon introducing himself is cordially welcomed. In answer to a question he is informed by Mr. Robinson that his place is the oldest in Northern California, and that it will be a pleasure to show his guest the workings of an olive ranch.

"'You have come at a very favorable time,' he continued; 'for we are now picking the olives and making the oil.'"

"Mr. Robinson led the way down a narrow path, and a few moments later we came upon a very pretty and animated scene. The orchard, which comprised about 2,500 trees in full bearing, was alive with bustle, a most natural result when fifty or more men and boys come together, either for pleasure or work. Large

canvases were spread under each tree, and the men standing on high ladders, scraped the berries from the branches with short-handled rakes, and as they fell they were immediately put into sacks and carried up to the mill to be converted into oil.

"What kind of olives are these, and what kind do you think thrive best in your northern climate?" I inquired.

"Picholines," he answered emphatically. "I have experimented for a number of years, and find that Picholine is the berry to cultivate in the foot-hill climate. It yields more pounds to the tree, and gives more oil to the pound. . . . It ripens at least six weeks earlier than any other variety, and seems less subject to the attacks of pests. There is a ten-year-old tree that last year produced 165 pounds of berries."

"What about the Mission," I asked.

"Yes, we have the Mission also. That is a Spanish olive, and requires more heat than the Picholine. It seems better adapted to a southern soil. The berry is much larger, but . . . does not give any greater proportion of oil, and what it does produce is of a darker and heavier quality."

"As we passed through the orchard, Mr. Robinson pointed out several trees of the Rubra, the Spanish Regalis, better known as the Queen olive, the Mission Cormcarbra, and the Manzanilla varieties."

Mr. Wallace found the mill a very crude affair, the berries being crushed by a heavy wheel, driven round in a stone-bedded trough by one-mule-power, and the pulp taken up in manilla mats, which are then put with their contents into the press. The thick, dark liquid which exudes, is allowed to remain one day in the receiving tank.

"The first pressing, made slowly and gently, produces what is called the virgin oil. It is next skimmed off lightly and put into a large tin basin, where it remains about a month, and by a natural rest deposits its own impurities."

The filtering is described as a slow process, the oil passing drop by drop through paper cones; or it may be hastened by filtering in tin cylinders containing cotton batting, in which case it can be bottled and sold immediately. Bottling is a delicate operation. The bottles must be clean and contain no moisture; as one drop of water would ruin the appearance of the oil. The "Virgin" Picholine oil brings readily \$7 a gallon. The pulp is subjected to two more crushings and pressings, each making a lower grade of oil. Cleanliness is a most important essential through all the processes of manufacture, especially for the higher grades of oil. The olives must be gathered as early as November or December if quality of oil is the object; but if quantity alone is sought, a larger amount can be extracted by waiting till February or March.

As to pickled olives, Mr. Wallace was informed by his host that he had tried all varieties, and found the Manzanilla and Mission Cormcarbra superior to all others. The author was surprised to find the Manzanillas about the size and color of a black ox-heart cherry, though very palatable. Mr. Robinson explained:

"That is because we have picked the ripe olives. The flavor is richer, and after you once become accustomed to the ripe, oily taste, the others will seem very insipid to you."

In reply to a question as to the profits of olive-growing, Mr. Robinson said to his visitor:

"If an olive ranch is properly conducted there is money to be made from it. In the first place, the olive flourishes on soil too rocky and barren to be used for other purposes. The cost of planting is very little, and of cultivating almost nothing. . . . They grow to perfection in climates where not a drop of rain falls for eight or nine months. . . . Think of the waste land that is, and can still be, utilized for this purpose, I can safely say that the poorer the soil, the better the olive."

OSTRICH-FARMING.

In the *Chautauquan* for March, Marcus Benjamin, Ph.D., gives some interesting information in regard to one of the novel industries of Southern California, and tells of his visit last spring to the ostrich-farm at Coronado Beach. Dr. Benjamin says that the domestication of the ostrich is by no means new, and that there are probable evidences of its practice shown upon the monuments of Egypt; that tribes in

Central Africa raised ostriches, and even used artificial incubators, as early as the beginning of the present century; and that in recent years ostrich-farming has been successfully carried on, not only in Africa, but in Australia and South America. Of the introduction of the industry into the United States he says that in 1883 Mr. E. J. Johnson imported from the Cape of Good Hope twenty-three ostriches of the best African stock.

"The expense of this undertaking was not a slight one, and, according to the attendant at Coronado Beach, the cost of each ostrich landed in California was \$1,000. In Cape Colony . . . it is said that, from the ages of fourteen days to five weeks, chicks may be purchased at from \$10 to \$15 each, while chicks seven months old bring from \$20 to \$25. At one year of age they are worth about \$40, and after pairing they are valued at from \$200 to \$800 a pair, according to the variety and quality."

"The birds purchased by Mr. Johnson were landed at New Orleans, but after some investigation it was found that Louisiana was not adapted to their culture, and the ostriches were brought overland to Southern California. They thrive best in a climate where there is no excess of cold or heat. . . . A suitable place was finally found in the valley of San Luis Rey, about seven miles from the town of Fall Brook, where the clear, dry air, the good water, and the shelter afforded by the Santa Rosa Hills furnished the proper condition for the establishment of an ostrich-farm. Besides this farm there is a branch establishment at Coronado Beach, where a troop of the American-bred birds are kept on exhibition."

"There are also six farms in Los Angeles County. The one near Anaheim is perhaps the best known, and there is also one at Santa Monica. An attempt was made to introduce ostrich-farming in Arizona, but it did not prove altogether successful."

"The ostriches imported by Mr. Johnson have thriven in Southern California, and of the original troop twelve still survive, while the total number has increased to 110 birds. The old birds have apparently maintained their natural vigor, and the American-hatched birds are unusually fine, both as to size and quality of feathers. . . . At Coronado Beach the feed usually consists of vegetables and Indian corn."

The writer speaks at some length of the habits of the ostrich, his voraciousness, and the conditions and care required to keep him in health and vigor.

"A distinction is made between those birds selected for their feathers and those chosen for breeding. The latter never yield such good feathers as those that are kept single, hence it is considered best to separate them. In the wild state the ostrich is polygamous, and young birds at two or three years must be allowed to select their mates. . . ."

"When the mating-season approaches, the bill of the male bird, and the large scales on the fore part of his legs, assume a beautiful deep rose color, looking just as if they were made of the finest pink coral. . . . For several days he follows the hen without eating or drinking, and when she yields, the pair do not leave each other again until the time comes for the chicks to take care of themselves."

"Each couple is provided with a separate inclosure, for the ostrich is extremely jealous. . . . The hen makes a nest by scooping a hole in the sand about four feet wide and nearly a foot deep, in which she deposits ten or twelve eggs. . . ."

"The process of incubation requires about forty-five days. During this time the pair sit alternately on the eggs. The male bird always takes his place at sundown, and sits through the night. . . . In the morning, with unfailing punctuality, the hen comes to relieve him, and takes up her place for the day."

Dr. Benjamin tells us that a good breeding pair will hatch out four clutches, or from forty to sixty chickens; in a year, but the ordinary yield is about thirty. Artificial incubation is also practiced extensively. He also gives an account of the manner in which the feathers are plucked from the birds. In California they are driven into a corner and blindfolded, and while two men hold the powerful bird a third man divests him of his valuable plumage. Regarding the profits of the industry Dr. Benjamin says:

"The chicken feathers are of little value, perhaps \$5 a bird; but the next and following pluckings realize from \$40 to \$150 a bird. When a bird reaches maturity, each wing produces twenty-five white feathers (besides the black ones) that are worth at least \$5 each. . . . At Coronado Beach the average was about \$100 a year for each bird."

POLITICAL.

THE NICARAGUA CANAL.

THE question of the construction of the Nicaragua Canal, if only as a commercial enterprise, has at length assumed a practical aspect. The Nicaragua Canal Construction Company has completed the necessary survey and preliminary work, and is now going ahead, confident of securing the necessary funds as required. The one question that now agitates patriotic Americans in this connection is, Shall the canal be taken at once under American protection, or shall we allow the shares of the Company to be thrown on the world's markets and thus afford European Governments the opportunity of intervention for the protection of national interests? There are three papers on the subject in the magazine literature of the month: one by Lieut. Elmer W. Hubbard, U. S. A., in the *United Service*; a second by Hon. Warner Miller, President Canal Construction Company, in the *Engineering Magazine*, and a third, by John R. Proctor, in the *American Journal of Politics*. Lieutenant Hubbard's article is headed "Ship Canals," and passes in review the whole history of navigable canals from the earliest known examples, coming thence to a history of Nicaragua's efforts to secure a canal across her territory, and to the estimates and plans of the Nicaragua Canal Construction Company, which are said to be based on a very complete topographical survey of the whole region traversed. The following table gives the principal figures:

Length from ocean to ocean	169.4 miles
Length of canal in excavation	26.8 "
Depth (least)	30 feet
Least bottom width	100 "
Locks	650 feet long, 80 feet wide
Average time of transit	28 hours
Estimated cost	\$100,000,000
Estimated time of construction	6 years
Estimated traffic at opening	5,000,000 tons yearly

"The company undertaking the work is not an applicant for Government aid, except to the extent of asking the United States Government to guarantee its bonds. In this way the Government secures an interest in the canal at no outlay, and the company would be enabled to raise the necessary money at a low rate of interest."

"The company is going ahead without waiting for Congressional action. While the company is patriotic, they must raise money wherever they can, if not here then abroad. . . . Now is the time for Americans to build the canal, and once our Government is acknowledged to be in control, the matter will rest."

Speaking of the commercial advantages of the canal to this country, the writer says:

"While the average saving by use of the Suez Canal is about three thousand five hundred miles, the Nicaragua Canal saves from five thousand to eight thousand miles in voyages of most ships using it. The Suez diverted traffic from old lines; the Nicaragua will do more, for it will also create a good share of new traffic. This increase of traffic will be largely between the Atlantic and Pacific ports of our own country, and the benefit will be mutual as such traffic always is."

"As President Hayes puts it, the canal will virtually be an extension of the coast line of the United States."

"The increase of domestic commerce is but one of the benefits of the canal. Japan, China, and the west coast of South America are all brought nearer to New York than they are at present to European ports *via* the Suez Canal. We can thus compete effectually for the trade of these immense and rapidly developing regions."

"Many foreign ships will use the canal, but the United States will be the principal gainer."

Warner Miller's paper is devoted exclusively to the commercial aspect of the problem, which he reviews in great detail, supporting his arguments by a powerful array of figures. He says:

"The opening of the Suez Canal has afforded facilities to com-

merce the value of which is indicated by the growth of its traffic from 436,609 tons in 1870 to 8,698,777 tons in 1891, but its benefits have accrued chiefly to Great Britain and Southern Europe. Owing to our geographical position the participation of the United States in its advantages has been very small. In a direct line westward we are as near to Australia and China as Great Britain is by the Suez Canal, and we are considerably nearer to Japan and to all intervening countries, yet because of the southward projection of South America, our shortest practical route to those countries is *via* the Suez Canal. From them we are further removed than all Europe by the breadth of the Atlantic Ocean. . . . Until the opening of the Suez Canal, New York was substantially as near to China and Japan as was Liverpool, but the opening of the Suez Canal made Liverpool practically 2,700 miles nearer than New York. With the opening of the Nicaraguan Canal New York will once more be as near by available routes as Liverpool to China, nearer by 1,000 miles to Australia, 2,000 miles nearer to Japan, and 2,700 miles nearer to the Pacific coast of South America. . . . To European commerce the event of the completion of the Nicaragua Canal would be merely one of increased economies and further gains. To the United States it is of far greater importance. It will restore the equilibrium of American commercial advantages destroyed by the opening of the Suez Canal."

Mr. Proctor opens his paper in the *American Journal of Politics* with the statement:

"It is in the power of the incoming Administration, by a stroke of statecraft to make the United States the future mistress of the seas; to bring about conditions that will cause the manufacturers to clamor for free trade, and to inaugurate a period of prosperity rivaling that following the discovery of gold in California and Australia."

To this end he would have the Government afford all necessary aid and support to the undertaking, and in return stipulate

"That all ships built in the United States and Nicaragua, and carrying the flags of those countries, shall pass through the canal free of toll. . . . This will then, he says, become the great ship-building nation, and we will carry the bulk of the world's commerce. . . . This canal, if controlled by the United States, would double the effectiveness of our navy. . . . The beautiful fresh-water lake of Nicaragua, with its salubrious climate, will become the most valuable military and naval station in the world, on account of its strategic importance and the ease with which it may be defended. A few ships like the *Miantonomah* stationed in this lake, and supported by a land force, could prevent the combined navies of the world from passing through the canal."

The writer next passes on to a review of the effect which this canal would have on the commerce and industries of the country, and more especially on the three great staples, breadstuffs, cotton, and iron, and ends with an eloquent appeal to the American people to emulate, in the Western Hemisphere, the achievements of England in the Eastern, "that the two nations drawn together by the bonds of mutual commercial interests and the ties of kinship may form a confederation girdling the world."

The demand to render the Nicaragua Canal an American enterprise under the protection of the American Government appears to be in the air. The editor of *Harper's* in his study, dreams dreams and sees visions in which the undertaking already appears to be *un fait accompli*. He says:

"By the opening of the Nicaragua Canal the United States will be in the middle of the world instead of at one end of it. It is a little curious how the dreams of genius come true. For four hundred years there has been a little cloud upon the reputation of Columbus, as a visionary who blundered upon a continent, and died without knowing the extent of his blunder. He thought he was taking a new cut to the Orient. And, lo! while we are celebrating his blunder and the marvelous outcome of it, our eyes are opened to the fact that this *is* the way to India, China, and Japan, and that we need not force that passage by railways across the continent, as we have been trying to do, but that we shall speedily go by water, as Columbus started to do. The main traveled road between the two parts of the Old World is not to be on a line through frozen seas and wildernesses, drawn from London to Yokohama, but in latitudes agreeable to the mariner. And to this route the United States will hold the key, unlocking the gates to

the commerce of the world, and closing them to war. If we have fighting to do, it will be fighting to keep the peace. It is not fortuitous that America was upheaved where it is in the waste of waters, or that the streams of immigration began to pour upon it from both sides. It is just getting thoroughly alive to the responsibility of its position, and while it raises statues to the genius of Columbus, and is cutting out the route that he sought, it is forced to see that no hostile flag can be allowed to be planted on the Sandwich Islands to dictate to the commerce of the world, or threaten the normal development of the republican idea on this continent. Uncle Sam is 'studying' about this thing, not blustering or wanting the earth, or being fooled by any star or manifest destiny, but trying to fall in with the ways of Providence in time, in order to stand self-poised in the great revolution in commerce and migration which the twentieth century will certainly bring in."

COUNT TAAFFE AND AUSTRIAN POLITICS.

E. B. LANIN.

Condensed for THE LITERARY DIGEST from a Paper in

The Contemporary Review, London, February.

ONCE asked an Austrian friend who complained in my hearing of the arbitrary measures of the present Government, "Have you not a Parliament?" "A Parliament!" he returned scornfully; "we have twenty-two Parliaments in the Monarchy. What we have not, and what we are not likely to have for many a year to come, is Parliamentary government."

In Austria, Parliamentary currents and undercurrents are so numerous and perplexing, the conflicting interests of nationalities and religions and politics cross and recross each other so bewilderingly, that most foreigners abandon in despair the task of analyzing them. Thus there is a strong and truly imperial Polish party, who demand further extension of the principle of autonomy to Galicia; there is an old Ruthenian party who seek to free their people in Galicia from the hegemony of the Poles and obtain for them self-government; there are young Ruthenians who sympathize with their own people, but vote with the Poles; there are young Czechs or Bohemians who will be satisfied with nothing less than the abolition of the Austrian Constitution, such independence for themselves as Hungary enjoys, and a strongly pronounced Russophile foreign policy. These are again split up into two parties—the Realists and the Idealists, both of whom vote solid against the Government, and appeal for encouragement to Austria's enemies abroad. There are old Czechs who strive after the same ideals but hope to realize them little by little, by dint of bargaining with the State. There is the German Left, the most numerous party in the Reichstag, which upholds the Constitution, refuses to entertain the subject of Bohemian autonomy, and looks askance at the Roman Catholic clericals. There are Dalmatian Slavs who ask only leave to grind the Italian element of the population into powder, and to coalesce with other Provinces into a south Slavonian kingdom. There are Italians who would gladly make mince-meat of the Dalmatians; German Nationalists who, with longing eyes turned toward the Fatherland, proclaim that they do not exactly love Austria less, but that they love Germany more; anti-Semites, who conscientiously hold that Hell is not enough for the Jews, whose torments ought in strict justice to begin in this life, and be continued in the next; German clericals, who being Catholics first and patriots afterwards, clamor for the establishment of a theocracy in Austria and the restoration of the temporal power of the Pope in Italy; Christian Socialists, who burn to regenerate the Monarchy by applying a few ready-made principles which would make a clean sweep of history, traditions, treaties, and legislation; and last, though far from being the least, come the Croatians who agitate for the reestablishment of the Zvonimirs kingdom, consisting of Croatia, Slavonia, Dalmatia, Bosnia, and Herzegovina. All these groups air their grievances, and plead their sacred causes in season and out of season, and endeavor to wring concessions from the Ministry in return for occasional support. To con-

duct the government of a vast Empire by means of a clumsy parliamentary machine put together of such heterogeneous parts as these, that can never be made to dovetail, is almost as hopeless as to repair a chronometer with a crowbar.

Count Taaffe, or, to give him his Irish title, Viscount Edward Taaffe of Corren, and Baron of Ballymote, who, since February, 1879, has combined the two appointments of Minister-President, and Minister of the Interior, is one of those rare public personages who cannot well be brought under any one category. He stands alone in politics as Jean Paul Richter did in literature. There are more aspects to his life and work than there are sides and angles to a cube, and the impression one retains after having carefully analyzed them all is that if one could only obtain a glimpse of the man from some further point of view, say from that of a psychological fourth dimension, the conception of him might possibly be correct, but it would unquestionably be totally different. One of the most important of these aspects is his social talent—the source of that abundant oil supply, which he keeps constantly pouring upon the troubled sea of Austrian politics. Count Taaffe has only to open his mouth and his hearers are enchanted. He is past-master in all the little *arts d'agrément*, so prized in courtiers and diplomatists as serving to lubricate the wheels of the social machinery of a Court. He can tell a story with a gusto which Charles Lever might have envied, and can invent one with the ease of an ancient mariner. His exquisite sense of the ridiculous, his exuberant fancy and ready wit, are as decidedly Irish as his name.

His own countrymen were hopelessly divided in their estimate of Count Taaffe and his work. Many of the politicians who see him only in Parliament, where, like Mrs. Fezziwig, he is always wreathed in smiles, take him for a Hiberno-Austrian Agniben, so bland, self-possessed, and serene does he appear in the face of difficulties that would drive any other statesman to desperation. Strangers who have noted for the first time the spare form, the marvelously black hair, the elastic step, and the mercurial gait of the Prime Minister as he enters the House, can scarcely dispel the delusion that they are in the presence of a perfect embodiment of one of the chief characters of Goethe's principal drama.

No better statesman could have been chosen to inaugurate a policy of conciliation. He possessed numerous points of contact with all parties, and had definitively broken with none. But he himself regarded as a far more solid qualification for the rôle of peacemaker his conception of what government in Austria should be. Above all things, it should discard all theories. Political principles Count Taaffe condemns as a weakness, and his friends and his enemies are at one in declaring him free from any stain which the possession of them might be supposed to imply.

Count Taaffe is a clever, practical psychologist of the most pessimistic type, who takes an incredibly low view of human virtue, which he is continually tempting into crooked ways, and he seldom discovers any ground to question the correctness of his theory, or doubt the infallibility of his rules. He never poses as a censor of morals, only as an appraiser of motives. He affects, and probably feels, surprise at nothing. He could listen calmly, nay, with seeming benevolence, to the President of a Taaffe Assassination Committee, and find some plausible pretext for paying him a compliment, or making him a concession. As a public speaker he is one of the most dismal failures that ever addressed an audience; but his suasive powers when brought to bear on a limited circle of hearers are of the miraculous kind, attributed by Irishmen to Cormack McCarthy, the Lord of the Blarney Stone.

When Count Taaffe assumed the political leadership, the people was the political god and the Parliament its prophet. At present every political group, except the thirty-five young Czechs, is infinitely more solicitous about the good will of the monarch than about the approval of the populace. It would

ill become a foreigner to inquire whether this peaceful revolution is at bottom an evil or a boon; it is impossible, however, to blink the fact that a comparison of the Austria of to-day with the Empire of 1879 in a military, economical, and financial point of view shows a considerable balance in favor of the current year, and presses home the conviction that, while the crew were quarreling or fraternizing below, the captain and his officers were at their posts on the bridge and the ship making headway against wind and waves. But—his "conciliatory" policy has paved the way for the dismemberment of the Empire at the earliest opportunity, and the Czech party openly avow their resolve to make the most of the opportunity when it arrives.

SOCIOLOGICAL.

THE WOMAN QUESTION.

Translated for THE LITERARY DIGEST from a Paper in
Deutsche Rundschau, Berlin, February.

THE so-called woman-movement has not yet reached such proportions that a man is compelled to adopt a definite attitude towards it. It is still easy by a mere contraction of the brows to avoid committing one's self. But even they who hold these views are constantly having the matter forced upon them in concrete form. An acquaintance, for example, has founded a family, and dies without having made provision for their support. The widow and daughters would live respectably; they seek employment, and find that they have not had the necessary practical training for self-support. What is to be done? Again: There are a great number of appointments which can be filled only by women, but the incumbents discover, one after the other, that in some direction or other they are deficient in the necessary preparatory training. Again: What is to be done? Thirdly: All modern women, young and old, are conscious of certain drawbacks to the proper performance of their social activities; they seek to understand the cause of this oppressive consciousness, seek to rid themselves of it in many various ways. In vain. Finally they come to the conclusion that the system under which they were brought up is at fault; they aim at reform here. It goes without saying that the problem presents itself under different aspects to mothers, to daughters, to unmarried women, who have to provide for themselves. These constitute three very distinct categories; and Helene Lange, whose work on female education (*Frauenbildung*) has made her an authority on the subject, addresses herself to all three, calling on mothers to equip their daughters better for the struggle, on the daughters to concern themselves earnestly with their future, and on the unmarried women to devote themselves earnestly to their life's occupations if they would achieve anything.

The men, for the most part, approach the question with that sense of uneasiness natural to people called on to decide on matters outside the range of their experience. The points of view are varied. Some treat the problem very seriously, others deny its existence, still others waive the subject jocosely. The world jogs on its way. We cannot, therefore, be surprised when we see and hear that the women have taken the matter in their own hands, and are seeking to effect a solution of the difficulty for themselves.

Frau Helene Lange is one of the leaders of this movement, and we may look for results commensurate with the energy and good will which she so conspicuously manifests. There appears to be no danger in watching the movement with a friendly eye, in rendering aid when the occasion offers, and in deciding with women on the limits to which their efforts should extend. A question involving half the population of a country deserves the most serious and careful consideration.

By universal consent it will be recognized that there are

some pursuits from which women are debarred. They cannot become soldiers, sailors, parsons, judges, government officials, nor popular representatives. In certain given cases a man may receive the commands of a woman, but in the matter of command a woman can never stand on an equal footing with man. Cases are said to have occurred in America in which the priest in celebrating the marriage ceremony has omitted the passage in which the woman promises obedience. No German woman would desire this. Even as doctors and teachers women prefer to work under man's direction under ordinary conditions. Artists, on the contrary, except where monumental work is concerned, recognize no sex in art. Female philosophers, writers, and scientists are not wanting, but in the matter of creative power the woman must always take second rank. The question is simply one of competence on the part of the woman for the practice of the profession she proposes to devote herself to. Like men, they should take up those studies towards which they feel a natural bent. There is no room to fear that coöperating with women to provide them with first-class training for the battle of life will tend to any disorganization of social order. Women will not cease to be the weaker sex, nor will they wish to unsex themselves. Their demands are reasonable and should receive all legitimate support.

FOUNDLINGS AND BABY-FARMING.

RICHARD WAWRINSKY.

Translated and Condensed for THE LITERARY DIGEST from a Paper in
Dagby, Stockholm, January.

WE can record progress everywhere in legislation for the protection of foundlings. Still as yet it is only in England, France, and Denmark that the legislation is uniform for the whole country. In Germany it is not universal, only Prussia, Bavaria, and a few other States have introduced it. "England's Infant Life Protection Act" extends the law only to the child for its first year of existence. The French law of 1874, "*Loi relative à la protection des enfants du premier âge et, en particulier, des nourrissons*," commonly called "*loi Roussel*," extends it to the second year; the Prussian to six, the Bavarian to eight, and the Danish to fourteen. To limit the protection by law to the first years only is a mistake, and it is so generally admitted in England and France. The German law seems to be a happy medium. Excepting in the English and French laws, which allow one or two children, no uniform regulations are given as to how many children a "farmer" may take. Commonly it is required that the "farmer" shall be of good repute, know something about taking care of children, and live in a healthy locality. The German regulations require besides that the local police authorities shall inspect "farms," and have power to revoke their license. England's "Infant Life Protection Act" suffers from the great fault that it contains no paragraph on the control of "farms." There is not a word as to who is to supervise the execution of the law. As a consequence the practical effects of the law are minimized. In some municipalities committees have organized themselves to look after the boarded-out children, but there are no published accounts of their success. Since 1874 much has been done in France to enlist the women's help to protect foundlings, etc. The general direction lies with the prefect of the department, while the special control is exercised by local committees, presided over by the mayor, a priest, and two women. In many localities special physicians are appointed as inspectors of the "farms." Such a physician must examine within eight days every child that comes to a "farm," and visit it at least once a month, and keep an account of its home and treatment, and he must make yearly reports. He must attend the child in sickness, and in case of death make out the death certificate.

In Denmark the supervision is given to the "sanitary inspector" wherever the sanitary regulations, as for instance,

in Copenhagen, contain full directions for the care of "farms" and foundlings. Elsewhere the inspection is given to volunteers under the direction of the special municipal authorities. In Germany the whole control lies in the hands of the police. In Berlin there is a special police regulation on the subject; it is very much like the general Prussian regulations except that it limits the supervision to four years and is very severe in its requirements, especially as regards "farms." In Berlin certain lady inspectors assist the police. As these lady inspectors also assist the Charity Commission, these two bodies, the police and the Charity Commissioners, obtain direct information upon very important matters. In Saxony also, the police coöperates with an association of women, the Albert Association, in these matters. In Karlsruhe the same is the case. A study of these matters proves that the supervision of the police authorities is necessary. All private efforts must be supported by the ruling powers.

SOME QUEER TRADES.

CHARLES ROBINSON.

Condensed for THE LITERARY DIGEST from a Paper in
Lippincott's Magazine, Philadelphia, March.

THERE exist many odd trades concerning which the most absolute ignorance prevails on the part of the general public. Dickens had a special faculty for discovering these curious callings, and loved to crowd them into his books, but when, in *Our Mutual Friend*, he described Mr. Venus as an "articulator of human bones," there were some who thought he had carried the thing too far. But, as a matter of fact, there lives, in Philadelphia, an old Frenchman who has carried on this business for over a quarter of a century.

Jennie Wren, the doll's dressmaker, has many living representatives, but their wages are disgracefully mean. There is a German of my acquaintance living in a Bleecker-street basement whose specialty is making wicker armchairs for dolls.

And, again, I know of a Frenchman and his wife, in New York, who manufacture those chenille monkeys that one sees in toy-stores. The man was originally a *chiffonnier*.

The *chiffonnier's* trade is one of the most curious in Paris, and one of the most characteristic. The industry has suffered considerably by the introduction of ash-barrels which are regularly emptied every morning, but withal a great deal of rubbish is still thrown into the streets. The ingenuity with which the French make something useful out of the most hopeless rubbish is remarkable. They melt old cans, hoop-skirts, and other refuse metal scraps and mould them into window-weights. Even bits of broken glass are useful; the fragments of various colors are mixed together after being broken to a suitable size, and are then placed in moulds and fired. A coherent mass is produced which can be dressed and cut into blocks, which are used as artificial marble.

While the rag-picker is a well-known character, his colleague, the "old-cork" collector, is little known. The "profession" is only sufficiently lucrative to maintain a few members whose average daily earnings are hardly fifty cents.

There are several other distinct classes of *chiffonniers*. The collectors of cigar-stumps; the collectors of old shoe-soles, from which they extract the nails, turning both them and the leather to account. So again the thousands of sardine-boxes thrown away in Paris every month make the basis of a special industry which has reached vast proportions. The cans are stamped by machinery into tin soldiers.

Another peculiar Parisian profession is that of "examiners of eggs." Its members form a regular guild, who earn their livelihood by giving their opinion as to whether eggs are good or bad.

There is also a special profession which breeds maggots for fishermen; so, again, there are merchants who breed toads which they rent to florists for the extermination of

snails, slugs, and other vermin. Another odd calling that affords employment to a number of men is that of the professional awakener who performs the duties of an ambulant alarm-clock.

A curious and comparatively unknown, but thriving business is that of a rat-catcher. The prince of American rat-catchers is Adolph Isaacs, who for the last thirty-five years has kept a quaint little place in Fulton street, New York. Surrounded by his ferrets, the old man is full of interesting reminiscences, and is always happy when he can tell some of his experiences in the rat-catching trade which has taken him over all the country from coast to coast. The profession is comparatively well known in England.

Garbage-raking forms the basis of a regular industry in New York, and the men who follow it are known as "scow-trimmers." They pay the city thousands of dollars monthly for the privilege of raking over the contents of the ash-carts, before the garbage is sent out to sea. It is estimated that no fewer than fifteen thousand persons derive a living out of what the people of New York throw away. The sweepings of the streets alone support at least five hundred people.

Other industries embrace the sewer-searchers, the dog-catchers, the London cats'-meat men, the artists of the pavement, the matcher of lost buttons, the dealer in second-hand canaries, the organ-hospital man, the man who decolorates black eyes, the modern Gretna Green man in Upper Broadway, and a host of others too numerous to mention here. We must not, however, omit to mention the "Misfit photograph man," in whose gallery, people called on for portraits of themselves or children, can get them cheaply to suit, without the trouble of sitting.

A VOICE FOR RUSSIA.

PIERRE BOTKINE, Secretary of the Russian Legation in Washington, contributes a paper in *The Century* for February, in which he defends Russia from the accusations brought against her. These accusations are: The Russian Government is terrible and despotic; Russia is persecuting the Hebrews; there is no liberty in Russia; everything non-Russian is Russianized by force; the Orthodox Church is intolerant; Russia has created and maintains that horrible Siberia. In commenting upon the punishment of the criminals he says:

"The death-penalty is inflicted in Russia only in exceptional cases; it is reserved for those convicted of an attempt on the life of the Czar, and for those found guilty of certain other crimes committed during what is called a state of siege; imprisonment or exile to Siberia is adopted for ordinary criminals, including the general run of murderers."

He answers Mr. Kennan's charges that Russia's penitentiary system is extremely terrible, by referring him to the opinions expressed by the members of the Fourth International Prison Congress, held in St. Petersburg in 1891, that the convicts were treated very humanely; and also to a recent book by Julius M. Price, in which the prisoners in Siberia are described as persons "the enormity of whose crimes would, in another country, have brought them to the block or the scaffold."

RELIGIOUS INTOLERANCE.

"The Hebrew question in Russia is neither religious nor political; it is purely an economical and administrative question. . . . It may be said, in general, that the anti-Semitic movement in Russia is a demonstration by the non-Hebraic part of the population against the tendencies of the Hebrews which have characterized them the world over.

"The Hebrew, as we know him in Russia, is 'the eternal Jew'; without a country of his own, and, as a rule, without any desire to become identified with the country he for the time inhabits. . . . When these guests without affinity became too many in Russia, when in various localities their numbers were found injurious to the welfare and the prosperity of our own people as a whole, when they had grown into many wide-spreading ramifications of influence and power, and abused their opportunities as traders with, or lenders of money to, the poor—when, in a word, they

became dangerous and prejudicial to our people—is there anything revolting or surprising in the fact that our Government found it necessary to restrict their activity? We did not expel the Jews from the Empire, as is often mistakenly charged, though we did restrict their rights as to localities of domicile and as to kinds of occupation—police regulations.”

EDUCATION, LITERATURE, ART.

THE ESSENTIAL QUALITIES OF A NOVEL.

THE enormous production of Novels for many years past has naturally brought about the muster of an army of critics, who dissect these works of fiction with more or less acuteness and from various points of view. Two of the points which criticism dwells much upon is the realism or idealism of the works criticised. It is to be feared that not all who use these terms have a clear conception of their meaning, any light on which, indeed, is welcome. Such light Mr. Paul Bourget, who stands high among contemporary French novelists, undertakes to cast in the February number of the *New Review* (London), taking for the title of his observations,

THE LIMITS OF REALISM IN FICTION.

Mr. Bourget thinks that “in the strictly special sense,” which Realism and Idealism “have acquired to-day, these terms are comparatively modern, although the distinction which they express has existed for all time.” He cites Æschylus, Sophocles, and Euripides as Idealists, because “they write to impress the spectator by means of beauty rather than truth.” On the other hand, Menander, Theocritus, and Longus are called Realists, because “they were less concerned for beauty than for truth.” The question, then, arises how much “truth” can be imported into literature, “and to what extent are uncompromising realists able to carry out their programme, which consists in trying to introduce the things of actual life into works of the imagination, without submitting them to any preliminary treatment.” There are certain things, it is observed, that out-and-out realists cannot do.

“One whole class of works of fiction is forbidden to pure realists—I mean that which employs the form of verse. Whenever a writer puts into the mouth of a character, whether in a play or in a recitation, rhythmical language, it is abundantly evident that he does not reproduce the language of real life. And yet this rhythmical language, when it is employed by a Shakespeare, a Racine, or a Goethe, gives the reader the liveliest impression of reality. This is the most irrefutable argument which can be advanced against the out-and-out realistic theorists by those—and I am of the number—who believe that art does not reproduce nature by imitating and copying it, but by interpreting it. An exact transcript of real language is not necessary in order to give an impression of real language.”

The pure realists, Mr. Bourget says, have got over this difficulty by ignoring it. “They declare that literature in verse must be considered as a work of imagination pure and simple, and that it has nothing in common with a truly scientific observation.” They, therefore, “restrict the art of fiction to the theatre and novels.” Yet, in these the “reproduction of actual life in the form of a dialogue necessitates just as much of the conventional as does the versified form.” Moreover, the art of fiction at the theatre “is not only unable always to convey the intonation of a spoken word, but is unable to record all the words spoken.” In romance the limitations of Realism are not less apparent.

“If we examine successively the four principal kinds of romance—that of manners, that of character, that of adventure, and that of psychological analysis—we shall find that there is not one of the four which can claim to give a thoroughly exact reproduction of reality. The romance of manners, which comes the nearest, although it appears to reproduce real life exactly, yet meets with this difficulty: that it is obliged to limit the number of types in which it embodies its observations. But in real life these types are not limited. The general characteristics which constitute what is called the manners of a class at a particular time, and in

a particular country, are spread over a number of individuals, who all, like the separate leaves of the same tree, differ in their resemblance to one another. Here, again, the writer finds himself compelled to pick and choose. In the same way he must select if he wishes to draw character—for the most striking individualities which he meets in real life are incomplete in some points. And they present, too, a complexity which prevents their being entirely harmonious with themselves. An ambitious man is not ambitious at all moments, nor does he combine in himself every conceivable form of ambition. The avaricious man is only avaricious of some things, and his avarice, even if it is firmly rooted in the very subsoil of his nature, does not prevent him from giving place to other passions and admitting other cares.”

There is another difficulty in the way of realistic art, Mr. Bourget goes on to say:

“Realistic art is that in which the writer's taste is chiefly concerned in choosing those points which give the most vivid impression of the incidents of every-day life. But what most often happens is that he gives literary shape to impressions which differ widely, according to the mind of the writer. However anxious the novelist may be, such men as Flaubert, Tourgenieff, Merimée, for example, to merge his personality in that of his characters, it is none the less inevitable that he feels on occasion such and such an impulse instead of such another, and it is, consequently, not less inevitable that a word or emphasis on some one point instead of on another, a turn of a sentence, should reveal this feeling.”

Mr. Bourget sums up his whole case thus:

“There is nothing really to be said, therefore, about realistic literature. It is nothing but impressions of life copied with more or less genius by each several artist. All are legitimate as long as they are sincere, and their importance is gauged by the greater or less affinity of the artist's soul with those of a greater or less number of other men. The true realist is not he who reproduces more or less exactly this or the other detail, but he who, when he tells his thoughts, his emotions, his dreams, finds that he has told the thoughts, emotions, and dreams of a large number of men, like himself, but unthinking and inferior. Looked at from this point of view, Idealism and Realism are scarcely to be distinguished from each other, for if every idealist work is based upon reality, every realistic work depends for its existence on the mind, that is to say, the particular ideal of the artist who composes it. Thus these distinctions are not admissible, except in so far as they serve to express vague tendencies; whenever one tries to derive from them a positive doctrine one finds that the facts are against it.”

Professor Brander Matthews seems to be of nearly the same mind as Mr. Bourget, about Realism and Idealism being hardly distinguishable from each other. In a paper entitled

CERVANTES, ZOLA, KIPLING & CO.,

in the March *Cosmopolitan*, the Professor says, in regard to a recent novel, “Naulahka,” the joint work of Rudyard Kipling, and the late Wolcott Balestier, that the latter was a “realist, with the imagination a true realist needs more than the ordinary romanticist.” Mr. Kipling, he thinks, “is sometimes a realist and sometimes an idealist.” So again with Zola, who has always plumed himself on being a realist of the realists, he has shown in “*La Débâcle*,” Mr. Matthews thinks, “little or nothing of the naturalism he has proclaimed.” These criticisms of modern authors are interwoven with remarks about Cervantes, *à propos* of a recent translation of “*Don Quixote*.” The sum of the Professor's views is that, so far as regards the essential qualities of a novel, it is of little consequence whether it can be called realistic or idealistic, the value of a work of fiction depending on something quite different. We are reminded by Mr. Matthews of Lowell's saying, that “Cervantes is the father of the modern novel in so far as it has become a study and delineation of character, instead of being a narrative seeking to interest by situation and incident.” This naturally leads to an inquiry why the work of the parent defies the tooth of time while that of so many of his descendants has been but short lived.

“The writers of fiction nowadays are scrupulous where Cervantes was reckless; they take thought where he gave none. Merely in the mechanism of plot, in the joinery of incident, in the craftsmanship of story-telling ‘*Don Quixote*’ is indisputably less

skillful than M. Zola's '*Débâcle*,' or the Kipling-Balestier '*Naulahka*.' . . . To this day the '*Decameron*' and the '*Canterbury Tales*' are models of simple story-telling. Great as are his other qualities, Cervantes, merely as a teller of tales, is as inferior to Boccaccio and to Chaucer as he is superior to Rabelais.

"It is in its humanity, in its presentation of men and women, in its character-drawing, as the modern phrase is, that the story of Cervantes excels all the stories of Boccaccio, of Chaucer, and of Rabelais. Alongside the gigantic figure of the Knight of La Mancha, what are the characters in the brilliant little comedies of Chaucer and of Boccaccio but thumb-nail sketches? What are Gargantua and Panurge but broad caricatures, when compared with the delicately limned '*Don Quixote*'? Where, before, had any one put into fiction so much of our every-day humanity? And what, after all, do we seek in a novel, if it is not human nature? To catch mankind in the act, as it were; to surprise the secrets of character and show its springs; to get into literature the very trick of life itself; to display the variety of human existence, its richness, its breadth, its intensity—to do these things with unforced humor, with unfailing good humor, with good will towards all men, with tolerance, with benignity, with loving kindness—this is what no writer of fiction had done before Cervantes wrote '*Don Quixote*,' and this is what no master of fiction has ever done better than Cervantes did it when he wrote '*Don Quixote*.'"

On the qualities in Cervantes of good humor, good will towards his fellow creatures and benignity, Mr. Matthews dwells at some length, evidently considering them as of prime importance in a work of fiction.

"Chaucer had a full share of the milk of human kindness, but there is the very cream of it in Cervantes. Perhaps there is no better test of the greatness of a humorist than this—that his humor has no curdling acidity. It is easy to amuse where there is a willingness to wound wantonly. . . . Gulliver is inferior to Gargantua in that the author of the former hated humanity, while the author of the latter loved his fellow men, and took life easily and was happy.

"Cervantes was not a merry man and he had a hard life and he wrote his great book in prison, but there is no discontent about '*Don Quixote*.' There is a wholesome philosophy in it and a willingness to make the best of the world, a world which is not so bad after all. '*Don Quixote*' is . . . very long, and it is crowded with characters, but among all these people there is no one man or woman whom we hate—there is no one whom the author despises or insults. Cervantes is not severe with the children of his brain; he loves them all; he treats them all with the toleration which comes of perfect understanding. Here, indeed, is the quality in which he is most modern, in which he is still unsurpassable.

"Nothing reveals the genius of Cervantes more plainly than the development of Sancho Panza, who was at first only a clown, nothing but a droll, a variant of the *gracioso*, or low comedian, accompanying the hero of every Spanish comedy. By degrees he is elevated from a mere mask into an actual man, the mouth-piece of our common humanity. 'There is a moral in "*Don Quixote*,"' said Lowell, 'and a very profound one, whether Cervantes consciously put it there or not, and it is this: That whoever quarrels with the nature of things, wittingly or unwittingly, is certain to get the worst of it.' Sancho had never a quarrel with the nature of things."

THE DRAMA OF IDEAS.

RENÉ DOUMIC.

Translated and Condensed for THE LITERARY DIGEST from a Paper in
Revue Bleue, Paris, February 25.

NO one dreams of denying that there is going on at the present time a movement in dramatic literature which is interesting, and which will be, according to all appearances, fertile. But what is the meaning of this movement? Is it moving in one direction? Or must it be said, as is customary, that in the absence of a well-determined current the drama goes by chance, floating from the violent realism of some to the vague idealism of others, hesitating between the traditions of ancient formulas and the rashness of new formulas, which latter have already become, by being overworked, worn-out formulas? Is it true that there is only confusion in the ideas, and in the works naught but incoherent tendencies? So far from this being so, I think that in the most significant manifestations of art lately it is easy to see forming a current, growing stronger every day, already sufficiently strong to bear

great works, and in which may be seen a regular progress in our drama.

To understand this current, it is necessary to recall in what way progress has been made in our drama during this century. All our progress starts from the dramatic works of Scribe. For, besides the fact that Scribe long held the authority of a master over the authors and the public, it was by reaction against his authority that all innovations have been made, so that whether he was accepted or opposed, his influence has been everywhere felt to the present hour. Endowed lavishly with all the gifts belonging to a man of the theatre, and lacking all others, Scribe reached the point of making of the drama a special art, which did without ideas, sentiments, and characters. He made the drama an empty form. Since Scribe, progress has consisted solely in causing to return to the drama everything which Scribe excluded or did not know how to put in it.

Dumas fils, Emile Augier, and those who have followed them, have restored to the drama painting of manners and discussion of social questions. They have studied man in the relations he has with other men, in his condition, in his fortune, and in his civil state. They have exhibited society such as they see it around them, with its vices of organization, of which some can be repaired. They have been very clear-sighted observers. To them is due one of the periods of our drama of which the reputation will be most durable.

The dramatists of the present hour go still further. Social life is composed of naught but exterior manifestations of our activity. That means that social life does not suffice for itself and cannot be explained by itself. It is but a translation, often faithless and coarse, of the interior life. There, however, is the key of the whole. There are the causes, there acts are born, there are elaborated, by the aid of complex and contradictory elements, the personality of each individual. So that if the drama wishes to penetrate to what is essential in our nature, the drama must become a *drama of analysis*. Balzac speaks somewhere of a kind of romance, which he calls the romance of ideas. Ideas have also their place in the theatre. And the drama of analysis is at the same time and by logical consequence a drama of ideas.

By "ideas," be it understood, is not meant a "thesis" after the fashion of those which we find in some of the pieces of Dumas. Some recent plays, such as "*Résignés*" by Mr. Henry Céard, "*Le Mariage blanc*" by Mr. Jules Lemaitre, "*Les Gens de bien*" by M. Denier exemplify perfectly what I mean.

The quick success of the dramas of Ibsen with the lettered public in France is explained by the entire conformity of those dramas to these quite modern tendencies. The characters of Ibsen are distinguished from those which we are accustomed to see on the stage by this, that they are not at all theatre types, and that they exhibit that complexity of sentiments, that mobility of nature and a certain incompleteness, which is the sign by which we recognize life. One question occupies Ibsen's mind, to that degree that his dramas are but a series of attempts to solve that question, which is, how and in what measure we can put our social life in conformity with our interior life. With his pictures of manners Ibsen mingles the discussion of moral ideas. Those ideas relate to marriage, to the family, to the struggle of the individual with society, and then with everything which has for us a direct and immediate interest. From one piece to another, Ibsen develops, or strengthens, or corrects his ideas.

Those, then, in France who have wished to see the acting drama become an instrument of analysis and a means of translation of thought have found in the works of the Norwegian dramatist an argument and an example. All the same, the drama of ideas is part of our national tradition, since that drama busies itself with the knowledge of the human heart and the study of the problems of life, out of which grew our classical tragedy. It is besides the normal conclusion of the movement followed by our contemporaneous drama, since that movement, passing from exterior acts to internal thoughts, has reached the study of what is deepest in human nature.

WHITTIER'S SPIRITUAL CAREER.

JOHN W. CHADWICK.

Condensed for THE LITERARY DIGEST from a Paper in
New World, Boston, March.

THE spiritual career of Whittier might be traced from the second poem that he published—"The Deity," June 22, 1826—to the last but one, "Between the Gates," without considering his relation to the anti-slavery cause. But such a course would be like considering some noble river from its source down to the sea, without reference to the grandest tributary that had brought to it a flood of waters, giving it, if not a new course, a new breadth and depth, a new volume and momentum. The most significant fact in Whittier's spiritual career was his relation to the anti-slavery cause, and in a certain very real sense this dated from his first published poem, "The Exile's Departure."

Whittier was no quietist. Luther did not more believe that God cannot get along without strong men. There is more of the fighting temper in Whittier's poetry than in that of all his great contemporaries together.

The anti-slavery poems do not leave untouched any important aspect of the great controversy. Sometimes the touch is of tender memory and blessed tears, and sometimes it scorches like a flame.

When the clash of arms succeeded to the long debate, Whittier met the event in the same temper as Garrison. He was a man of peace, but, when the boastful wrong had chosen the arbitrament of war, God help the righteous side!—and he would help it, too:

The storm-bell rings, the trumpet blows
I know the word and countersign;
Wherever freedom's vanguard goes,
Where stand or fall her friends or foes,
I know the place that should be mine.

Whittier was a poet before he was an anti-slavery poet, and no doubt he would have gone on from poor to good and better things, had he not been caught up into the heaven of the anti-slavery spirit. Without the ferment of the anti-slavery period working on the substance of his mind, it might have risen to much better things than those of his first period, but who shall say that the other things of his anti-slavery period were not better because of that ferment; that this was not needed to break up the torpor of his traditional inheritance, and bring him to distinct self-consciousness? But for Garrison and the abolitionists, he might have followed Caleb Cushing into the Democratic party, and the whole length of its pro-slavery concessions, and one may well doubt what good would have come out of that. The anti-slavery poems were not by any means exhaustive of the anti-slavery period. There were about one hundred of them, while of the others there were about two hundred, and among them some of his loveliest poems of nature, some of his finest ballads, and some of his most perfect poems of the spiritual life.

There can, however, be no doubt that of poetic beauty the poems written after 1865, have much more, in proportion to their number and extent, than those of the preceding generation; but while this is said, it must not be forgotten that to the earlier time belong such ballads as "Skipper Ireson's Ride" and the "Swan Song of Parson Avery," to say nothing of the more popular, but less real "Maud Muller," and such poems of incident and reflection as "Telling the Bees," "Summer by the Lakeside," "My Playmate," and "My Psalm." In the anti-slavery conflict it was a matter of what the poet should say, not of how he said it, so that he made his meaning clear and strong. This matter of indifference to the technique of his poetry passed over from Whittier's anti-slavery poems into the others, and clung to him through life. But Whittier had his moments of clear vision when, either he repressed the imperfect or nothing came to him but what was good and best.

In one of those he wrote "My Psalm," in another "My Triumph," and in the rarest of them all "The Eternal Goodness," the most perfect expression that we have of his religious thought and feeling.

Unquestionably the finest poetry of Whittier, that which has most of beauty in form and phrase, came when his anti-slavery work was done. The "Eternal Goodness" was one of the first fruits of a heart at leisure from the public "storm and stress" to sympathize with the more private aspects of our habitual life, and soothe its sorrow and distress; at leisure also for a more meditative strain of thought and for the reminiscent mood which more often recurs upon the downward slope of life, than on the upward course. The "Eternal Goodness" stands in the order of Whittier's poems just before "Snow-Bound." Before this was written he had been very much the poet of the abolitionist circle. "Snow-Bound" made him the poet of New England as no poet ever had been before.

It would appear that Whittier never counted himself to have apprehended immortality as a certainty of the intellect, but held it in a more religious spirit, as an object of affectionate trust and reasonable hope. That noble confidence to which he attained when he needed it most, was fed in its main course and streams by his personal affections, but its grandest tributary was his delight in strong and gracious personality, and his inability to think of its destruction by the hand of death.

AN ANCIENT PRAYER.

A. L. STIEFEL.

Translated for THE LITERARY DIGEST from a Paper in
Zeitschrift für Vergleichende Literaturgeschichte, Berlin,
Vol. V., No. 6.

SOME three decades ago, namely, in the fifth volume of "Germania," pp. 448-456, R. Köhler, under the title of "An Ancient Child's-Prayer," contributed the text of an evening-prayer current among many widely scattered branches of Germanic stock. In the eleventh volume he has contributed an interesting paper in which he has essentially enlarged upon the subject, tracing the prayer back to the Romans. The oldest rendering known to Köhler is given in Joh. Agricola's Proverbs, but he assumes with right that the prayer is older, that it is in fact very ancient.

I am in the position to give a more ancient form of the prayer, and indeed to indicate the probable source of the varied versions that have since been in vogue. In the first place, however, for the benefit of those who are not familiar with Köhler's rendering, I will first give a German version, following it with another approximately near the original source. The first is a Lower Austrian version, and runs as follows:

In God's name lie I down to sleep,
Six Angels guard my slumbers.
Two at the head,
Two at the feet,
And one on either side.
Why does our God care for me so
That He through every night protects me,
And at the right time, mornings, wakes me?

A prayer similar to this is to be found among the long evening-prayers of the Jews, compiled for the most part from fragments of the Psalms and Scripture texts, such as may be found in any ordinary edition of their daily prayers. Rendered (in *English*) it runs as follows:

In the name of the eternal God of Israel, stand
Michael at my right hand, Gabriel on my left,
Before me Uriel, behind me Raphael, and
Hovering o'er my head, the Majesty of God.

How old this Jewish prayer is I do not venture to decide, but it may be said confidently that it is far older than Agricola, dating backward into the gray Middle Ages. The prayer rests on purely Jewish views. One has only to recall the Patriarch

Jacob's dream of the ladder, and corresponding Bible texts, as, for example (Ps. xci: 11), For He shall give His angel charge of thee, that He may guide thee in all thy ways.

In Jewry it will be observed there are four angels distinguished by name, while in Christian renderings the names are lost, and the number increased, generally rising to 12-14, and in some cases to 16-18. Köller suggests that "a reduction of the number below twelve or fourteen implies a corruption of the text, and that no rendering in which the number is less can be regarded as original." This view is untenable if we regard the Jewish prayer as the real source. The converse would then hold good.

SCIENCE AND PHILOSOPHY.

RECENT SCIENCE.

ARCHÆOLOGY.

The New Greek Scriptures.—M. Adolphe Lods has undertaken a preliminary critical examination of the Greek texts discovered by M. Bouriart in Upper Egypt, six years ago, and published last November in the *Memoirs of the French Archæological Mission of Cairo*. In "*Le Livre d'Hénoch*" (Paris: Leroux) he gives the Greek fragments of the book, with the variants of the Ethiopic text, translation, exegetical notes, and critical introduction. His conclusion is that the new Greek text is of the same family with that from which the Ethiopic version was made, and is in general superior to it in accuracy; he, of course, does not try to construct a final text. His exegetical-critical treatment is brief, clear, and judicious, and his book is useful and readable. Of the *Gospel according to Peter* and the *Apocalypse of Peter* he gives the Greek texts with Latin versions and critical dissertations. The author of the *Gospel*, he thinks, wrote in Syria, not in Judea, not long before 150 A.D., and was acquainted with the first and second canonical Gospels, and possibly with the third, but probably not with the fourth. The *Apocalypse*, he concludes, was highly esteemed in the latter part of the second century; whether Dante used its pictures of torment he does not decide. Two bright, popular papers on the *Gospel* and the *Apocalypse*, by M. Salomon Reinach, which appeared in January in the *République Française*, have been reprinted in pamphlet form (Paris: Alcan Lévy). He holds that the author of the *Gospel* was not acquainted with either of the canonical Gospels, and that the *Apocalypse* got its material from Greek sources, especially from the Orphic literature.—*Nation, New York, March 9*.

ASTRONOMY.

The Red Color of Mars.—The only seemingly legitimate explanation is that it is due to the color of the atmosphere that surrounds the planet. When we gaze outward into space the gaze is met on every side by a softening blue vault that is restful to the eyes; but when the people of Mars, if any there be, gaze outward, a crimson pink or fiery red vault, something like what we call a "glorious sunset," meets their vision on every hand, which must be quite wearying to the eyes, if like ours, but perhaps their eyes are adapted to it.—*Mechanical News, New York, February 15*.

METALLURGY.

Atomic Weight of the Platinum Groups of Metals.—Until recently platinum was commonly reported to be heavier than gold, and for many years had the reputation of being the heaviest metal, until it was supplanted by osmium, and placed on a par with iridium. The old tables of atomic weights give—gold, 19.62; iridium, 19.67; platinum, 19.67; and osmium, 19.86. This tabulation was admittedly at variance with the order demanded by their chemical and physical properties, and a series of very careful experiments was engaged in by

Seabert, who, beginning with iridium in a pure state, found its specific gravity to be 19.25, a figure independently confirmed by Joly. The other metals of the series were then taken in hand by independent investigators, and care being taken to employ only practically pure samples, the order of the several numbers is practically reversed. The true order of precedence is as follows: osmium, 19.03; iridium, 19.25; platinum, 19.43; and gold, 19.67.—*Nature, London, February 23*.

Aluminum Slate-Pencils.—A novel utilization of aluminum is that for the construction of aluminum slate-pencils. Major von Sillich, of Meiningen, found that aluminum gives a stroke on the slate, and a German company has undertaken the manufacture of pencils based on that fact. They are 5 mm. thick and 14 mm. long. They need no pointing, and are well-nigh inexhaustible and unbreakable. The writing, which is as clear as with ordinary pencils, requires a little more pressure. It can be erased with a wet sponge.—*Popular Science News*.

MINERALOGY.

Black Diamonds.—The largest black diamond yet discovered is in the possession of Mr. Edwin W. Streeter. It is not particularly beautiful, but its hardness is very great. A year's work was devoted to polishing and cutting it from 169.7 carats in the rough to a brilliant of 66 carats, and 160 carats of bort were used.—*Horological Journal, New York, February*.

Meteoric Diamonds.—It will be remembered that, two or three years ago, Prof. A. E. Foote discovered a mass of meteoric iron at Cañon Diablo, Arizona, which contained a few small diamonds. Only a few were found at first, but recent investigations by Professor Friedel show that the diamond is no longer a rarity, but is to be found everywhere disseminated throughout the masses. The fine black powder that fills the minute fissures, and is left after dissolving in acid, is proved by Professor Friedel to be black diamond by its giving carbonic acid in definite proportions on combustion, by its scratching a polished surface, and by the powder being heavier than the iodid of methylene. We have before referred to the presence of diamonds as indicating the probability of organic life upon the body from which the meteorite was derived, and this additional discovery is of the highest importance. It is by no means impossible that a closer examination of other meteorites will show the presence of the same variety of the element carbon, the formation of which seems most probably due to the presence of animal or vegetable life in some remote period of time.—*Popular Science News, Boston, March*.

A New Zealand Meteorite.—Prof. G. H. F. Ulrich, of Dunedin, contributes an interesting account of a meteorite that was found in the year 1879 in a bed of clay which was excavated in building a railway at Makariwa, Invercargill, near the southern end of the Middle Island of New Zealand. Originally the aerolite appears to have been about the size of the fist, and to have weighed four or five pounds, but it was broken up, and only a few small fragments have been preserved. It evidently consisted in the first place of an intimate admixture of metallic matter (nickel-iron) and of stony material, but much of the metallic portion has undergone oxidation. Microscopic examination of thin sections indicates that the lithic portion, which is beautifully chondritic in structure, contains olivine, enstatite, a glass, and probably also magnetite; and through these stony materials the nickel-iron and troilite are distributed. The specific gravity of portions of the celestial visitor was found to vary between 3.31 and 3.54, owing to the unequal distribution of the metallic particles. A complete analysis of the meteorite has been undertaken by Mr. L. Fletcher, of the British Museum, and when finished it will be communicated to the Royal Society; but so far as it has gone it shows that the percentage of mineral-composition of the Makariwa aerolite may be expressed approximately by the following numbers: Nickel-

iron, 1; oxides of nickel and iron, 10; troilite, 6; enstatite, 39; and olivine, 44.—*Iron, London, February 17.*

PALÆONTOLOGY.

Reptilian Remains from the Elgin Sandstone.—All the reptile remains from Cutlies's Hillock are in the condition of hollow casts, the bones themselves having been dissolved away; this, it will be remembered, was the case with some of the examples of *Stagonolipis* from the Elgin sandstone, described by Professor Huxley, and the method of taking casts from the hollow cavities which was adopted in that case has been found of great advantage in the present instance. The blocks, when brought from the quarry, were more or less split open, exposing portions of the specimens. In some cases these cavities were traced out and developed with the chisel, while in others they were further split open, thus allowing casts to be taken. In many cases these casts had to be made in several parts, and afterwards fitted together. The time and labor involved in this task have been repaid by the restoration of the skulls and parts of skeletons of several *Dicynodonts*, and one or two other equally remarkable forms of reptiles.—*American Naturalist, February.*

Cenozoic Insects.—In the early tertiaries we possess in profusion, not only every one of the orders of insects, but every dominating family type which exists to-day has been recognized in the rocks; even many of the families which possess but a meagre representation to-day have also been discovered, and though many extinct genera have been recognized, no higher groups, with a single exception or two, have been founded on extinct forms. This is one of the most striking facts which confronts the student of fossil insects. It is the more striking from the delicacy, the tenuity, and minuteness of many of the forms which are here concerned, and the statement can be enforced by the further fact that the parasitic groups—those which are entomophagous—are represented as well as many of those which in the present time show peculiar modes of life; thus representatives of such microscopic parasitic insects as *Myrmar Strepsipterons* have been discovered, the viviparity of the ancient aphides has been shown probable, the special sexual forms of ants and white ants were as clearly marked as to-day, and the triunguline larva of *Meloe* has been found enclosed in amber, showing that the phenomena of hyper-metamorphism had already been developed.—*Mr. S. H. Scudder, quoted in American Naturalist for February.*

PATHOLOGY.

Increase of Lunacy.—Dr. Woods, resident medical superintendent of Cork District Lunatic Asylum, in his report for the past year to the governors, alluded, among other matters, to the steady increase of lunatics admitted to the asylum. In 1867 the estimated population of the county was 451,550, and there were located in the asylum 527 lunatics, and in the workhouse 225, or a total of 752; whereas in 1892, with a somewhat diminished population (438,432) there were 1,092 lunatics under care in the asylum, and 512 in the workhouse, or a total of 1,604. In 1867 there was one lunatic to every 600 of the population; in 1892 one to every 273, the numbers being more than doubled in a quarter of a century, although the population of the county had decreased. He is of opinion that the increase of lunacy will continue until some restriction is put by the Legislature on injudicious marriages. Some day, he thought, it would be found necessary to interfere with the so-called rights of the intemperate and weak-minded members of the population.—*British Medical Gazette, London, February 25.*

PHYSICAL GEOGRAPHY.

Ancient Outlet of the Great Lakes.—Among the latest geological observations of Prof. G. F. Wright is the discovery of a former outlet of the Great Lakes through Lake Nipissing and the Mattawa River to the Ottawa. It has long been recog-

nized that an elevation of less than fifty feet at Niagara or a depression of an equal amount at Chicago, would cause the lake waters to flow into the Mississippi instead of the St. Lawrence. Recent railroad surveys have further shown that a subsidence amounting to only a trifle more than a hundred feet would turn the current from Lake Huron through Lake Nipissing and the course already mentioned. Professor Wright has discovered evidence that this condition at one time prevailed. Lake Nipissing is scarcely seventy feet above Lake Huron, and empties into it through French River. The western extremity of Trout Lake, the source of the Mattawa, is less than three miles from North Bay on Lake Nipissing, and is separated by a wide, swampy channel which is only about twenty-five feet above the level of either lake. It is large enough to conduct the waters of the Great Lakes over into the present watershed of the Ottawa when called upon to do so. "On looking for more positive evidence, we find it in a clearly defined shore-line of well-rounded pebbles extending upon the north side of the channel from one lake to the other, and at a uniform height of about fifty feet above the connecting channel. This shore-line is as well defined as that on the banks of the Niagara River, just west of the present cataract. Such a deposit could not have been formed along this connecting depression except by a stream of vast size passing from Lake Nipissing into the Mattawa. It is, however, on going down to the junction of this outlet with the Ottawa that the most positive and striking evidence is seen. For ten miles above the junction, signs of the old river terraces are more or less visible, high above the present stream, but at the junction there is an accumulation of river deposits unparalleled, probably, by anything else in the world. The lower angle of the junction between the two streams is filled to a height of eighty feet or more above the present water level with a boulder-bed about half a mile in width, and extending up the Mattawa for nearly a mile, where it shades off into finer material. On the upper angle the Mattawa is bordered by a terrace equally high, but consisting for the most part of fine gravel." The accumulation is clearly a terrace, and not a simple glacial moraine, and that it is a delta brought down by the Mattawa, and not by the Ottawa, is shown by the fact that it has dammed the latter stream, producing in it deep water above and rapids below, according to the well-known law of river bars.—*Popular Science Monthly, March.*

PHYSICS.

Sir William Thomson, in his address at the anniversary of the Royal Society, stated that, to his mind, terrestrial magnetic storms are not due to the action of the sun. To produce a moderate magnetic storm of a few hours' duration, he said, the sun would be required to do as much work in sending magnetic waves through space as it does in four months in giving light and heat. The seeming agreement between magnetic storms and sun-spots by this reasoning would appear to be a mere coincidence.—*Electrical Review.*

PHYSIOLOGY.

Physiology of the Inhabitants of Sub-tropical Countries.—I have lived for a long time in the Dutch East Indies, and have observed with great care for years the effect of the climate on the inhabitants. I find that the temperature of the natives is on an average a half degree lower than that of the Europeans. This temperature reaches its maximum in the morning, and then lowers, afterwards reaching a second maximum in the afternoon. Perspiration among the Malays has the same intensity and the same characteristics as with the Europeans; but the vision of the former is much sharper than that of the latter. Europeans who live a long time under the tropics manifest a weakening of the muscles, a loss of weight, a stronger tendency of the skin to perspiration and a diminution in the amount of urine. Their skin is generally pale, but there

does not exist any anæmia, properly so called.—*M. Lehmann, in Revue Scientifique, Paris, February 11.*

The Specific Weight of the Blood.—This varies in the different regions of the body, but in a fixed relation from one to the other. It is the same in the symmetrical parts; nevertheless it may change in one part by reason of modifications of the circulation. It is very high with birds, very low with frogs. It varies in individuals. The weight of the blood is least among women. It is 1,066 at birth, then falls in the first two years to 1,050, rising to 1,055 towards the fifteenth year. It varies with the constitution. It is greater with brunettes than with blondes. Sleep and exercise increase it. Menstruation lowers it. It is very low among anæmic persons. It decreases in a case of deficiency of heart movements. In a case of imminent cerebral hemorrhage it is above the normal, as is also the case in scarlatina. It is below the normal in typhoid fever, in rheumatic fever, phthisis, and syphilis. It is above the normal in certain maladies of the nervous system, in locomotor ataxis, spinal irritation, and the post-epileptic state.—*M. Dastre, in Revue des Sciences Medicales for January.*

"FIN-DE-SIÈCLE."

EUGEN VON JAGOW.

Translated and Condensed for THE LITERARY DIGEST from a Paper in *Vom Fels zum Meer, Stuttgart, February.*

THE French are the inventors of the phrase "Fin-de-Siècle," a term admirably expressive of the senility of the present generation. "The Spirit of the Times," says Nordau, "is singularly perplexed, a mixture of feverish restlessness and an abandoned gallows humor. The predominant sentiment indicates approaching wreck, dissolution." Fin-de-Siècle is the pessimism of the age, a special characteristic form of it. The books which portray it, do not content themselves with depicting the common sensualism of naturalism. Sensualism becomes suited to the salons only "when it becomes unnatural and degenerate." The æsthetic needs of elegant society yearn for new nerve excitations such as healthy natures do not comprehend, or at least do not crave for. In this Fin-de-Siècle sentiment, in the tendency of current art and literature, in the personality of the authors of mystical, symbolical, and decadent works, in the attitudes of their admirers, and in the tastes and tendencies of the fashionable public, the nerve physician or psychiatrist recognizes at first glance, the symptoms of two distinct diseases—degeneration and hysteria. These two conditions of the organism are distinct, but have many characteristics in common, and are frequently coexistent.

The degeneration is a diseased aberration of an original type indicated by special characteristics (stigmata), physical and mental. Into the physical characteristics—facial asymmetry, etc.—I forbear to enter; suffice it to say that they are always detectable in the earnest leaders of mystic movements, and those urged by a semi-insane, irresistible impulse to write for publication. The predominant mental stigmata are: intense self-seeking, an utter incapacity to resist the translation of any sudden impulse into action, a loss of spiritual strength and courage, an undefined fear of man and nature, or a feeling of inward contradiction. To the mental stigmata of degeneracy pertain also loss of will-power, and indulgence in idle dreams, incapable of realization. The degenerate is oppressed by doubts and harassed by problems beyond our solution, but above all—he is a mystic. "Of all the symptoms of incipient insanity," says Colin, "we believe there is none more reliable than mystical delirium, or, if it has not yet developed into delirium, continuous absorption in mystic and religious problems, etc."

It must not be supposed that Nordau is alone in his conclusions as to the diseased nature of the type he is discussing. His views find expression in all the current Parisian literature of medical science, and have the support of such names as Colin, Legrain, Morel, Lombroso, Magnan, Charcot, Krafft-

Ebing, and numerous others. Legrain, speaking of the "genial degenerate," tells us, that the "higher degenerate" are sometimes highly gifted—one common character unites them: vacillation of purpose, and unsymmetrical development of their mental powers. Their conceptions are never of a high order. They are incapable of entertaining great thoughts or fruitful ideas. This fact frequently results in an excessive development of the imaginative faculty. Lombroso says of them: If they are painters their leading characteristic is coloration, they must be decorative; if they are poets, they exhibit brilliant style, rich setting, but no thoughts; frequently they are "Decadents."*

If these characteristics of mental degeneracy are applicable to the leaders of the modern school of literature, and of this we think there can be no doubt, the question naturally arises: How is it that they have so many admirers and imitators? Here we have to do with the second form of disease above referred to—hysteria. Hysterical people, of whom there are as many men as women, are in the highest degree sensitive to suggestion, and this sensitiveness will account for imitation. "Another phenomenon," says Max Nordau, "is in the highest degree characteristic of the degeneration of the one and the hysteria of the others, and that is the formation of the isolated, close schools or groups now so observable in art and literature. Healthy writers or artists, with properly balanced minds, would never think of banding themselves into a clique, inventing a catechism of æsthetic dogmas, and asserting them with all the fanatical impatience of the Spanish Inquisition. If there is one human faculty stamped by individuality, it is the artistic. The healthy artist is ever a distinct personality, and any fanatical enthusiasm for a literary dogma is ample evidence of degenerative disease." These remarks are especially applicable to the modern literary condition of France. "A degenerate," says Nordau, "under the influence of an imperious impulse, asserts some æsthetic dogma; it may be realism or pornography or mysticism or symbolism or diabolism. He enforces it energetically, enthusiastically, persuasively, recklessly. Other degenerate hysterics flock to him, receive the new dogma from his mouth, and thenceforth live only for its extension."

As to the causes of this wide spread of hysteria, it must suffice here to ascribe it in general terms to the restless endeavor of the past fifty years; the race has striven so earnestly, achieved so much, and under such intense excitement that it is weary, and, having leisure, would fain cultivate its imagination. But as Nordau remarks: "Books and works of art exercise an immense power of suggestion under such conditions. In them the age fashions its ideals of conduct and beauty. If, then, these works are senseless and hostile to social order, their influence tends to confuse and distort the views of the whole generation."

THE ANCESTRY OF GENIUS.

HAVELOCK ELLIS.

Condensed for THE LITERARY DIGEST from a Paper in *Atlantic Monthly, Boston, March.*

MANY books have been written about genius, and within the last few months, under the inspiring influence of Lombroso, an attempt has been made to measure accurately the physical capacity of genius. Little attention has been given, however, to the interesting study of the elements that go to the making of genius, to what we may call its etiology, and which must be sought for mainly before birth. How did the shiftless Stratford tradesman come to be Shakespeare's father, and Micawber the father of Dickens? To what extent can the facts of the parentage of genius be reduced to law? I limit myself here to a small but interesting group of facts bearing upon a single aspect of the matter; the ancestry of some of

* By decadents, here, Lombroso refers to the symbolical school, to whose members the term is specially applied.

the chief English poets and imaginative writers of recent years, with reference to the question of race.

Taking first the five English poets whose supremacy during the last quarter of a century is universally acknowledged, Tennyson, Browning, Swinburne, Rosetti, and Morris, let us inquire what races, or combinations of races, have entered into these men.

"The Tennysons," writes Lord Tennyson, "come from a Danish part of England, an ancestor of my mother, a Fauvel or de Fauvel, is French. Taken altogether we have a predominantly Scandinavian stock, mingling with Lincolnshire people, but with a foreign Huguenot strain."

With Swinburne, also, the foundation is Scandinavian, tempered by a considerable infusion of Celtic and French blood.

William Morris is a Welsh borderer, and with the Welsh blood predominating, but his paternal grandmother came from the Anglo-Danish county of Nottingham.

The Rosettis were an Italian family, with an admixture of northern blood, and Rosetti himself is English only on the side of one grandparent, and has hence only twenty-five per cent. of English blood.

Browning, with a basis of Saxon stock, is modified by an intermixture on the one hand of the old dark British race; his grandfather married a West Indian Creole, and his father married Sarianna Wiedemann, whose father was German and her mother Scotch. If the Browning race had consciously conspired to make a cumulative series of trials in cross-breeding, they could hardly have chosen a more crucial series of experiments, and the final result certainly could not have been more successful.

When we turn from these fine poets to contemporary writers, whose claim to very high rank is not universally conceded, it is no longer easy to choose, and one is liable to the charge of admitting only those cases which seem to support a theory. I will bring forward a small but very varied group containing the best-known English living imaginative writers (beyond those already mentioned) of whose ancestry I have detailed knowledge. There is, however, no reason to suppose that the addition of other names of equal rank would alter the character of results. The list includes Mr. Coventry Patmore, Mr. Austin Dobson, The Hon. Roden Noel, Miss Olive Schreiner, Mr. Walter Pater, Mr. Baring Gould, and Mr. Thomas Hardy. Here, too, not one of the persons cited can be said to be of pure English race, while only four or five of the two groups can be said to be predominantly English. A more extended investigation would bring out the same result still more clearly. England is at the present time rich in poets. A general knowledge of a considerable number of them enables me to say that very few indeed are of even fairly pure English blood; the majority are largely, or predominantly, of Irish, Gaelic, Welsh, or Cornish race, as a single glance, without any inquiry, is often enough to reveal.

If we turn to the rich and varied genius of France we shall find similar results brought out in a more remarkable way. Here we see the interaction of numerous distinct races, tempered by the commingling of remote foreign elements, from the negro blood which it is easy to trace in the face of Alexandre Dumas to the Iroquois blood in Flaubert. Hugo belonged on the father's side to the Germanic race of Lorraine, on the mother's side to the Breton race. Zola has Italian, French, and Greek blood in his veins; and Ibsen is of mixed Scandinavian, Scotch, and German descent. Rousard, that brilliant child of the French Renaissance, came of Hungarian or Bulgarian stock allied with the noblest families of France. The Russian Pushkin had Abyssinian negro blood in his veins.

While we have found that among twelve eminent British writers no less than ten show more or less traces of foreign blood, and not one can be said to be pure English, out of every ten distinguished British scientific men five were pure English and only one had foreign blood. Among successful politicians,

again, mixture of race appears to be still less common. "Now, you must know that I am a Scotchman," said Mr. Gladstone, "pure Scotch. In fact, no family can be purer than ours." As a matter of fact, Mr. Gladstone unites the Saxon Lowlander of the south of Scotland with the typical Highlander of the north, two utterly distinct races.

Looking at the matter somewhat broadly, there has been since the dawn of European history a fusion of a fair energetic race with darker races of an earlier civilization, and the outcome has been the strongest and most variously gifted breed of men that the world has seen. Wherever the races have remained comparatively pure, we seldom find any high or energetic civilization, and never any fine flowering of genius. Britain has been especially exposed to the influence of this race intermixture, and to it is due all that is finest in English imaginative genius.

MORALITY ON A SCIENTIFIC BASIS.

JAMES T. BIXBY.

Condensed for THE LITERARY DIGEST from a Paper in
Andover Review, Boston, Mass.

MR. SPENCER, in his two notable books, "The Data of Ethics" and "Justice," has presented us with an exposition of morality which in his view evolution demands. But I cannot find Mr. Spencer's ethical theories satisfactory. They seem to me not only out of harmony with the facts of life, but also out of harmony with the principles of evolution itself.

In the first place, Mr. Spencer errs by finding the moral quality of acts in their results and in making the principles of morality variable quantities, conditioned by the environment. He fails to bear in mind that the moral quality is not in the outward act, or its consequent pain or pleasure, but in the conscious feeling or motive of the person that is its source.

A second error is that the ultimate end and test of morals that he adopts, namely, happiness, is too inconstant and indefinite to serve as a standard of right. Moreover, it is inconsistent with the demands and course of evolution itself. The ultimate end of any consistent system of evolutionary ethics ought to be one and the same with that toward which the universe is advancing, as it mounts step by step the staircase of cosmic progress. If happiness is that supreme end, the increase of happiness and the unfolding stages of the cosmic evolution ought to go together, step by step. But in point of fact they do not. If at the higher rounds of evolution there is much more pleasure, there is also more pain. If happiness is the ultimate aim of morality, why does evolution carry man away from it?

Thirdly. The explanation which Mr. Spencer presents of the origin of conscience and sense of duty is inconsistent with itself and with our moral consciousness. The moral instincts are far older than those political, penal, and ecclesiastical restraints by whose influence Mr. Spencer supposes them to have been developed.

Fourthly. The metamorphic origin of conscience, and the illusiveness of the authority of moral ideas, which Mr. Spencer adduces, would destroy the sanction and binding power of duty.

We need, then, to adopt a more excellent way; and that is, to study independently the law of evolution and what it requires in the realm of morals. What, then, is the most conspicuous feature of the law of evolution? Is it not its constant upward tendency? The universe has been steadily progressing from the inanimate to the animate, from the sentient to the rational; from the impersonal to the personal. This constant ascent of life is explained by Spencer as an effect of the natural adaptation of the vital forces to an improved environment, by Darwin as the result of Natural Selection.

But on either theory we have to suppose an original expansive power in the vital forces,—ready, like an elastic gas, to rush in and improve every opportunity for larger life. Now

this indeed is the very characteristic of life, that, wherever it is healthy, it possesses a superabundant fecundity, and is ever overflowing and begetting new life. The more it assimilates and acquires, the more it produces and multiplies. There is always, therefore, in living things a pressure toward larger and higher existence. Below the stage of humanity the more noticeable thing is the increasing perfection of the physical organism. But even in the animal kingdom every higher organized species shows an increase in the rational element, progressive penetration and saturation of flesh by spirit, moulding the organism more perfectly to higher ends; and when in man the flexible hands and erect attitude are reached, and the climax of the bodily evolution seems to be attained, then the material and bodily progress gives place to an inward one. Thought and love as they unfold so marvelously carry man up to the heights of the spiritual life. As far as mere happiness goes there may not be much gain as we advance from the mollusk to man, but in amplitude and intensity of consciousness, whether it be of pain or pleasure, in the elevation of the personal life, with its deeper emotions and clearer thought, the gain has been immense. The more we study the long story of evolution the more we see that the thing which it has had at heart is to bring forth consciousness; to bring it forth in greatest fullness and harmonious development. All our thirst for possessions, our lower ambitions for place, power, success, are but the temporary scaffoldings, the unconscious and providential servants of the higher end. The man's ideal of how he may make the best of himself, and all his efforts to do so may be at first very crude. But they keep him moving upward, and unless he improves and utilizes his nature to its highest possibilities the spectacle of his wasted life is a spectacle of inconsistency and inequity that violates the unities of the universe.

A second great lesson of the law of evolution, equally important in its bearing on the principles of morals is the solidarity of life. Through the great laws of descent and inheritance, all the generations of life are bound together in a continuous vital chain. In the light of modern science humanity is one vast organism, and each individual a cell in the social tissue in which he was born. As the habits, efforts, and even ideals of the youth live in the man, so the thoughts and deeds of our ancestors live in the spiritual life of to-day; and ours shall live in the victories or disappointments of posterity. We have no more a right than we have the possibility of living to ourselves alone, or for the present, independent of the past and future. We are bound in our moral decisions to weigh our actions and motives with regard to their influence on the elevation or depression of the human race as a whole. The supreme and ultimate end of moral action, therefore, is the evolution of the completest and highest soul-life of humanity. Those motives are morally good which tend to elevate humanity; those bad, which impede or degrade this spiritual development.

And now, let us ask, were the primitive instincts of man wholly egoistical? Spencer and Lubbock depict primitive man as thoroughly blood-thirsty and immoral, but this is inverting the real sequence of cause and effect. It is not civilization that produces the moral nature, but the moral nature that generates civilization.

Natural history shows us that peaceful and well-ordered society does not have to wait for the later man, nor even for the first man, before it could come into existence. It existed ages before man, and in ranks of life far below the scale of humanity. Among the bees, the ants, the beavers, and a hundred other social species, peaceful society exists in highly developed forms.

And as peaceful and well-organized society did not begin with man, so neither altruism nor the moral instincts had their beginning with him.

No creature is absolutely selfish. For even to perpetuate the species, there must come into play sexual and parental instincts whose outreach is greater and higher than itself. All gregarious animals aid each other in the struggle for existence, and this social life is conditioned by the instinctive altruism, the rudimentary moral sense of the species.

RELIGIOUS.

MOUNT ATHOS.

THE REVEREND PROFESSOR J. P. MAHAFFY, D.D., D.C.L.

Condensed for THE LITERARY DIGEST from a Paper in

Sunday Magazine, London, February.

THE gods of the heathen—the inventions of particular races—were localized to fixed or favorite seats. Even the God of the Jews was for a long time supposed to be nearer to Jerusalem than to any other site upon earth, and it was a new revelation, when Jesus Christ told the woman of Samaria that not there, nor at Jerusalem only, but everywhere should they that worship in spirit and in truth find and worship the eternal Father. In this respect the Protestant Churches of the world stand nearest to the description of our Lord. Though there are Churches of England, of Geneva, of Canada, no one for a moment supposes that any one country or spot in that country is more holy than the rest, or the favorite seat on earth of the God they serve. The various names refer only to the particular form of the service in the frame of their organization.

With other Churches, however, it is not yet so. Not to speak of the Jews, who yet hold the decayed Jerusalem in peculiar veneration, the Church of Rome has still its centre, not only political, but spiritual, at Rome, so that a pilgrimage to that city is always the dream of every pious adherent to that system. This is one sign of its mediævalism, its lack of that emancipation from special locality which our Lord promised as a privilege to His new and free Church.

It is somewhat the same case with the Greek Church, which calls itself *Orthodox*. Though the establishment of three patriarchs (at Jerusalem, Alexandria, and Constantinople) prevents any one city from assuming the supremacy which Rome does in the West, there is, as it were, an immense shrine, a Holy of Holies, to which the Greek Christian looks as the purest and noblest realization of the Church in the world. This spot is the wild and romantic promontory of Athos, a peninsula in the strictest sense, the narrow contact of which with the mainland has been for centuries easily guarded by a few soldiers, the precipitous cliffs of which, lashed by perpetual storms, are the terror of mariners to this day—a land of lonely loveliness, made more lonely by the men that inhabit it, of separation from the world and its highways, a land devoted specially to the service of God, and called in all the Greek world *Hagion Oros*, the Holy Mountain. The mighty snow-capped dome which terminates the forty miles of the woody ridge, rises 7,000 feet into the clouds, a landmark to all that sail in the northern Levant.

• Mount Athos I visited in 1889, fortified by proper letters of introduction, without which, indeed, I would not have been allowed to land. There are on the mountains twenty-one distinct monasteries—some of which date from the ninth century—each independent of the rest, following its own customs; each sending to the central town a representative, with his vote determining the yearly council of five, who direct this earliest and most strictly representative of all the democracies of mediæval Europe. All of these monasteries are entirely independent of any archbishop, synod, council, or metropolitan. Since 1248, no female has been allowed to land on the mountain, and even cows, goats, and hens are excluded.

Here is a large society, or set of societies, altogether devoted to religion, where every act, where every sight, reminds them of holy things, and yet, the whole conception of godliness, in our sense, is perfectly absent. For, to them, piety consists in strict orthodoxy according to the Eastern Church, from the levels of which not one of them has the smallest temptation to secede, and in honoring God by perpetual services, wherein they spend hours of the day and of the night, but in which devotion is not required. They understand no service of God beyond the respectful reading out or singing of endless psalms,

lessons, and prayers. At the great monastery called Lavra, we were present on the eve of Palm Sunday at a service which lasted from seven in the evening to nine in the morning!

In this monastery there are over forty small chapels, dedicated to various saints, and all claiming sanctity from the presence of various legs, arms, tongues, teeth, of holy persons, whose frail bodies are supposed to retain the virtues of their long-departed spirits. Preëminent among these relics are fragments of what is called the True Cross, that is to say, the cross which the Empress Helena, mother of Constantine, is said to have sought and found in the place supposed to be Golgotha, and which was proved to be that of our Saviour, among those which were exhumed, by bringing to life a dead man laid upon it!

It seemed to me, when closely observing the monks handling their relics with genuflections and prayers, that, after all, in their inmost souls, they had no faith in them. They have been brought up in the tradition of regarding them as sacred, and of treating them with formal veneration; but how much spiritual reality does this knee and lip-service imply? Perhaps little in one sense and much in another.

Constantly the question came back to me, Have they found the God whom they so diligently seek? It would, indeed, be presumptuous to answer, No. Divers nations have divers ways of aspiring to perfection. The Oriental mind—and these may be classed without hesitation among Orientals—will never be understood by us thoroughly. Their motives, their reasoning, their ideal, seem quite different from ours. They feel themselves as superior to us as any of us can feel to them.

THE APOLOGY OF ARISTIDES IN AN ANCIENT NOVEL.

DR. W. C. VAN MANEN.

Translated and Condensed for THE LITERARY DIGEST from a Paper in *Theologisch Tydschrift, Leiden, January.*

LITTLE was known until recent years about the treatise of Aristides in defense of Christianity. Eusebius tells us, that it was addressed to the Emperor Hadrian about the year 125. In 1878, however, the Mechitarist Order of San Lazaro at Venice published a fragment of an Armenian translation of the original Greek text, with a Latin version for the benefit of those unacquainted with Armenian. The authenticity of this Armenian manuscript has been conclusively proved by such eminent scholars as von Himpel, Gebhardt, and Brucheler.

In 1886, Prof. J. Rendel Harris, of Haverford College, discovered a Syrian translation of the treatise. He found the manuscript at the Convent of Mount Sinai, and it is all the more valuable because it comprises the whole apology of Aristides. It is not generally known, however, that the treatise has found a place in a Christian version of the Sakya Muni of Buddha. The discovery of this fact is due to Prof. J. Armitage Robinson, of Christ Church College. He had gone to Vienna to search for a lost manuscript of the *Passio of Perpetua*. Professor Robinson soon discovered that, like another Saul, he had gone forth to look for small things and had found great. For, as he sat reading a Latin translation of the story of Barlaam and Josaphat, he saw that the speech of Nachor was an exact reproduction of the work of Aristides, which Professor Harris had kindly allowed him to inspect.

This Christian edition of the old heathen legend runs briefly as follows:

To Abenner, King of the Indies, a son had been born long after he had given up all hopes of being blessed with an heir. But his pleasure was somewhat dampened by the prophecy that the boy would become a Christian. The King consulted his learned men how to prevent this calamity, and they advised that Prince Josaphat should be kept from all knowledge of disease, age, and the reverses of fortune, and, of course, from all intercourse with Christians. For a time all went well. But as the Prince grew up it became very difficult to keep him

within the grounds of the beautiful palace which had been assigned to him. He wished to see something of the world. The King reluctantly permitted him to visit the city, giving strict orders to the guards to remove everything objectionable from the path of his son. In spite of this care the Prince meets one day a blind man, the next a cripple, the next a man feeble and tottering with age. He asks if all men are in danger from such ills, and receiving an affirmative answer, ceases to find any pleasure in life.

Barlaam, a hermit of the desert, is now sent by God to the Prince. He approaches Josaphat in the guise of a merchant who has a costly pearl for sale. He shows to the Prince the vanity of all earthly pleasure and describes the beauty of the Christian's hope of a life to come. The Prince is converted, receives the holy baptism, and continues to receive instruction from Barlaam until the matter is reported to the King. Then Josaphat orders the hermit to retire into the desert until the danger passes.

The King is furious, but the Prince remains staunch in the religion which he has embraced. Neither threats nor promises nor the sight of the sufferings of other Christians, whose cruel death he is made to witness, can shake his faith. At last one of the King's councillors devises a trick by which the Prince is to be brought back into communion with the heathen. A certain man named Nachor, who resembles Barlaam, is hired to personify the saint. He allows himself to be taken prisoner in the desert. He acknowledges that he has converted the Prince, and refuses to renounce his faith even under threats of torture. Josaphat hears all this, and is very much disheartened. He consents, however, to be present at a public controversy between the pseudo-Barlaam and the defenders of the heathen gods.

The important day arrives. The King and his nobles and many of the people are present. The King introduces Nachor-Barlaam to his lawyers and wise men. They may vanquish him and rejoice, but a terrible punishment awaits them if they fail. Their property will be confiscated, their bodies be thrown to the wild beasts, and their children be sold as slaves.

Then the Prince takes the word. He pretends to recognize his old teacher, although God has advised him of the conspiracy in a vision. He declares that he still remains true to the Christian faith. Then he turns to Nachor and says: "Woe be unto you if you fail to defend the principles which you have taught me, either because you have been bribed to turn traitor to the cause of God or because the heathen priests are better and wiser men. I will revenge myself upon you immediately. I will tear your lying tongue from your mouth, and your heart from your body with my own hands, that every one may learn how dangerous it is to mislead the King's children." These words terrify Nachor. He finds himself caught in the snares which he has helped to lay for Josaphat.

The controversy begins. Nachor struggles hard against the heathens. It soon becomes evident to all that his words are not his own, that God makes use of him as he made use of Balaam, who blessed Israel when he came to curse. Nachor-Barlaam-Balaam knows no longer who he is. He professes a hatred of all images and heathenish ceremonies with an earnestness which had not been expected from him. He declares that he did not mislead the Prince but that he brought him to the feet of the only true God. Asked to prove his position, he turns to the King and says: "Sire, I have come into the world by God's grace and providence,"—and straightway launches out into the Apology of Aristides, repeating it almost word for word, with the exception of one or two immaterial alterations which were needed for the novelistic make-up of this Christian edition of a Hindoo tale.

At the end of his speech the defenders of image-worship are dumfounded. They are completely beaten, and the King is very angry. The Prince takes Nachor with him, preaches the Gospel to him, and converts him as well as many others. The

King holds out for some time longer, but at last he also embraces the new religion. Now the Cross is victorious everywhere, and the old heathen temples are changed into Christian churches. The Prince goes as a hermit into the desert, where he meets the real Barlaam once more, and at their death both are buried in one spot. The two bodies of the saints perform many wonders, and are at last removed from the desert by a later King, amid great ceremonies.

MISCELLANEOUS.

AROUND THE WORLD FORMERLY AND NOWADAYS.

Translated and Condensed for THE LITERARY DIGEST from a Paper in *Revue Scientifique, Paris, February 4.*

AT a time when the glorious anniversary of Columbus is being celebrated, when there have been started on their way across the Atlantic, reproductions of the caravels which discovered the fifth part of the world, and thus opened the way to those who, less than forty years later, made the first voyage of circumnavigation of the globe, there is some curiosity in making a rapid comparison between the formidable difficulties which the bold explorers encountered, on that first voyage, and the facility and comfort with which a trip around the world can now be made.

When, on the twentieth of September, 1519, the intrepid Magellan left the port of San Lucar in Spain, to sail into the unknown, his fleet comprised five ships, not one of which would in our day be thought fit for a coasting-vessel. All the ships were of very small tonnage; one, the *Trinidad*, of 130 tons, Magellan himself sailed on; another, the *San Antonio*, was about as large; then there was the *Vittoria* and the *Concepcion*, each of 90 tons, and finally the *Santiago* of 60 tons. They were boats with three or four masts, manned altogether by 260 men. The tonnage of the entire fleet amounted to 485 tons, while a single transatlantic steamer of the kind which carries across the ocean the tourists of the C. P. R., is of 13,000 tons, or twenty-six times more than Magellan's entire fleet. Consider, moreover, the condition in which Magellan's ships were when he started on his voyage. Alvarez said of them: "I would not like to risk myself in one of them to go as far as the Canary Islands." And, notwithstanding, three years and fourteen days afterwards, one of the captains of the expedition, Sebastian del Cano, returned to San Lucar, though with but one ship and seventeen men.

Now, we reckon a like voyage, not by years or months, but by days. Get one of the trip tickets of the Canadian Pacific R. R. Co., and embark at Liverpool on one of the steamers of the Allan Line—which, to be sure, cannot be compared in luxury with the boats which run between Queenstown and New York—and in seven days and a half you are in Quebec. You take there a river steamboat to Montreal. Then you enter one of the magnificent cars of the C. P. R., and are transported to Vancouver, 2,535 miles further west, with surroundings of comfort absolutely unknown on our European railways. You arrive at Vancouver at fifteen o'clock (the Companies reckon time there by the twenty-four hours) and you have just time enough to go on board the huge white steamer lying at the wharf. On this fast vessel, provided with every luxury, you reach Yokohama in ten days, and three days afterwards you are at Shanghai. Here you leave the steamer of the C. P. R. to embark on one of the vessels of the P. and O. On the boats of this company you return to England by the way of Singapore, Colombo, Aden, and Suez.

Here is the itinerary in a few words: Liverpool to Montreal, 2,799 miles; Montreal to Vancouver, 2,535; Vancouver to Yokohama, 4,283; Yokohama to Shanghai, 1,047; Shanghai to Hongkong, 810; Hongkong to Colombo, 3,096; Colombo to Port Said, 3,488, and Port Said to London, 3,215. These figures make a total of 21,273 marine miles. Thus you pass seven days and

a half on a transatlantic steamer, five days and a half on a railway, twenty-two days on the C. P. R. steamer, thirty more on the P. and O. boat, and the tour of the world is made.

For those who are more pressed for time, it is a very simple thing to go from Liverpool or Queenstown to New York and take the railway to Montreal. By that you gain a day. Then, on the return voyage, you can leave the P. and O. steamer at Brindisi, and take the mail train across France and the Pas de Calais, by which you gain eight days. Altogether, then, it requires but sixty-four days to make the circuit of the globe. It is true that the journey is not taken at the equator, and that you are cheated out of 327 miles, but nevertheless the traveler ought to be content.

THE LINDORM OR DRAGON.

IN *Naturen og Mennesket* (Copenhagen), February, the Danish zoölogist, R. C. Mortensen, gives a lengthy argument against the belief in the Lindorm or the Dragon. The occasion is an article by the archæologist, Boye, advocating such belief. The writer limits himself to the legends and traditions about Danish Lindorms, and writes at the request of the editor of the Magazine.

He takes his stand upon the theory of hallucinations, and frankly confesses to two cases in which he himself was the dupe of his own imagination. One of these is of interest as illustrating how easily even an honest man is misled. He writes:

"One winter night my father found a man lying in his peat bog and in a dangerous place. As the man would not listen to my father he left him, but next morning took me along to the place to look for the man. When we came to within a hundred yards of the place, which my father pointed out as the spot where the man lay and on which I fixed my attention, I could see the man distinctly and note his position. The impression was so vivid that to-day, twenty years after, it is still so deeply engraved that I readily recall the picture. When I arrived on the spot and saw what I supposed was the dead body of a man, I found it to be—a dead trunk of a tree, left by the laborers. Suppose we had not examined into the matter?"

He ascribes the popular belief in Lindorms, Dragons, Were-wolves, etc., to "fright, uncontrolled imaginations, and lack of training in observing natural phenomena." He discredits the personal testimony of honest and otherwise reliable men, unless they are trained to reflect upon their own thoughts and observations, and cites the words of Christopher Christensen, of Lyngby (died February, 1892), "I am now an old man, and have no thought of dying with a lie upon my conscience. What I now tell (about were-wolves) is truth, word for word, so help me God" . . . as of no value scientifically. The author then examines in detail the statements made by one Mrs. Rasmussen about the Lindorm she saw, which are used as evidence by the archæologist Boye. In every detail he finds that Mrs. Rasmussen saw a snake and no Lindorm. After having met every positive statement by positive disproofs and arguments, he gives a summary of negative evidences against the Lindorm. He states, among other things:

"Every animal leaves a track behind it, and the experienced hunter and zoölogist can readily tell from it what animal has left it. No zoölogist has ever seen any marks upon the ground, where the Lindorm is said to have moved or slid over the ground.

"No zoölogist has found even a fragment of the Lindorm's slough.

"No zoölogist has ever stumbled upon a Lindorm, though they find plenty of snakes. The Lindorm is said to be as thick as a man's leg, yet it always disappears among the stones, etc."

The author accounts for the belief in the Lindorm by referring to the now extinct forms of *Iguanodon*, *Megalosaurus*, etc., which reptiles as they now live in popular belief, mixed with ignorance, fright, and superstition, have created the belief in the Lindorm or Dragon, and adds, "The best field nowadays on which to study the monster is in the mediæval literature."

Books.

DIE PHILOSOPHIE DER GESCHICHTE. Von Dr. R. Roschel, Kirchenrath zu Düsseldorf. Pp. 612-xvi. Göttingen: Vandenhoeck and Ruprecht. 1893.

[This is a construction or, rather, a reconstruction of the philosophy of history on a grand scale. The characteristic feature of the work is the pronounced Christian and Biblical point of view of the author. He recognizes God in history, and sees in the coming of Christ into the world the centre not only of Biblical but also of profane history. His ideals and method make his book a marked work, and it is not surprising that it is attracting a great deal of attention, especially among the friends of scientific Christian apologetics. We reproduce the leading thoughts of this unique investigation.]

IN the development of the history of mankind, when examined from the point of view of philosophy, three concentric circles can be distinguished, which one after the other appear on the stage as history-forming factors, the third of which and the most powerful of these agencies, was the leading force in the "Middle of the Ages," and produced the Mediator of Mankind, through whose religious and moral regeneration the renewal of the world's peoples was inaugurated. These three circles of nations as they appear successively in profane and sacred history preparatory to the great central fact of all history, are the following:

1. The oldest and the most widely diffused, the beginnings of which antedated historical times and spread everywhere from its original seats in Central Asia over all the continents and the islands of the ocean, but which internally reached only a medium stage of civilization, where it has remained or has sunk back into barbarism. This is the Turanian and Mongolian races of peoples to which, in the narrower sense, the aborigines of America and Africa, together with the Hamitic and Cushite peoples of Southwestern Asia belong.

2. The middle circle of peoples, which also originated in Central Asia but only came into prominence as historic factors after the Turanian-Hamitic had run its course, namely, the Aryan or Indo-European, which is divided into an Eastern branch, the Indo-Persian, and a Western, the European, and finds in the inactive, dreamy East Indian and in the clear-headed and morally firm activity of the Roman the two antagonistic poles—the negative and the positive.

3. An inner circle composed of the nations that have developed to the highest degree the religious and ethical principles, are the peoples of the Semitic branch. Like a wedge, this family of nations, coming northward from its original home in Arabia and mixing itself partly with Turanian-Hamitic and partly with Aryan elements, forces its way into Southwestern Asia among the Aryan peoples, and brings with it most important elements of civilization and culture to the peoples encircling the Mediterranean Sea; but is finally, in the fulness of time, or "The Midst of the Ages," subdued in all its parts by the Roman world-power. In this way it was not a purely Semitic, but a Romanized, or rather Hellenized Semitic people, out of the midst of which the Mediator of Salvation for all mankind sprang.

After this central act of history these three circles of nations were affected by this event in inverse order to their appearance on the stage of history.

1. The third circle of peoples, the Hellenized or Romanized Semitic tribes, during the first third of the past nineteen hundred years played the leading rôle, and that from the centres of Christianity at Jerusalem, Rome, and Constantinople, over against which other Semitic centres at Babylon and Mecca, by the Talmudism of the Jews and the Islam of Mohammed, became the seats and sources of rival and hostile religious movements.

2. In the second third of the history of Christianity, or in the Middle Ages, from Charlemagne to the end of the fifteenth century, the Christian Aryan nations of Middle and Western Europe, or the second circle of peoples, become the leading actors in the history of religion and of the world. This group of nations, however, owing to the fetters of the Roman-Papal Hierarchy and Theocracy, is unable to fulfill the mission of carrying Christian civilization beyond the boundaries of Europe, and thus remains in comparative stagnation of activity and thought within limited circles.

3. Beginning with the last years of the fifteenth century we enter the third period of the history since the advent of Christ, which again brings upon the stage of history the Turanian peoples of Eastern Asia, together with American and other kindred races. During this epoch the culture and Christian civilization is being brought into contact with and is beginning to regenerate the extra European gentile peoples.

The particularity of the Middle Ages now becomes a Universality, and this is characteristic of modern civilization and Christianity. Through the colonizations and conquests of Germanic and Slavonic peoples new empires are originating in comparison with which the Monarchies in Daniel, and even the old Roman Empire, are insignificant. And to some degree these phenomena, as also the signs and forebodings of revolution felt throughout the Christian-European world, are the announcements of the beginning of the end, the approaching, though gradual, completion of the development of the history of mankind. In this way, with Christ in the middle of the history of the world, the circuit will be completed.

A WINTER IN NORTH CHINA. By the Reverend T. M. Morris. With an Introduction by the Reverend Richard Glover, D.D., and a Map. Chicago and New York: Fleming H. Revell Co. 1892.

[The author and the Rev. Mr. Glover constituted a deputation sent out by the Baptist Missionary Society (England), to inspect and report on the labors and successes of the Society's Missionaries in Northern China. These missionaries, isolated from the world, and entirely remote from European contact, had for many years pressed for such a deputation, realizing that their work would bear inspection, and that their own unsupported accounts would be liable to be received at a discount. The author and his colleague kept a faithful record of all they saw, drafting a series of letters descriptive of all incidents of travel and places visited, not only in China, but also in San Francisco, and on the voyage thence. Their instructions were to visit the Society's own missionary stations in the two provinces of Shantung and Shansi, and report upon the work done; and further, to see what they could of the work of other missions. We quote from a general summary on this subject by Mr. Morris.]

DURING our brief stay in that great empire we had the opportunity of inspecting the work of many missionary societies, and we were constantly moved to thank God for what we saw. We had read about missions in China, we had heard about them, and we were not disappointed when we were brought face to face with them; for extent, character, and worth, they far exceeded our largest expectations; and so far from feeling that we had been deluded by exaggerated, extravagant, or garbled statements, we felt, as we passed from one mission station to another, that "the half had not been told." Again and again have we said to our missionary brethren, as they have quietly unfolded to us the results of the work in which they were engaged, "Why have you not told us this at home? It has all the charm of a romance."

We traveled, for the most part, in the interior, visiting places which have never been visited save by the missionary, wearing Chinese clothes, living with the missionaries as they live, moving about in Chinese conveyances with them in their work, mixing freely with the people among whom they labor, and realized that missionaries in the interior do not live easy, self-indulgent lives. They are not Sybarites, living in luxury by day, and sleeping on rose-leaves at night. Many of them have to work on for months without intercourse with foreigners and in the presence of great forces of heathenism.

[The work embodies a vast amount of information on China, told with all the freshness of personal travel and experience. The opium question is discussed, the relation of the missionaries to it, and the conduct of the British Government in respect of it. There is a good word especially for Medical Missions. The Viceroy, Li-Hung-Chang, at a courteous reception accorded to our travelers, expressed his cordial approval of them and a hope that more would be sent out. Mr. Glover, in his Introduction, has a good word for the Catholic Missions, but he regards it as much to be lamented that the doctrine of transubstantiation should have been carried to China. "To the people there," he says, "the Christians are cannibals, and they see in the numerous orphanages which Roman Catholic piety has established throughout the land, only the means of supplying the Lord's Table with the revolting meal."

One of the most encouraging features of Chinese Mission work is the universal spirit of religious tolerance, which regards all religions as good, and admits of Christianity being received on its merits. The author tells us that, at the close of his visit, he was especially impressed by three things.]

The greatness of the opportunity set before the Christian Church; the urgency of China's spiritual need; and the satisfactory and encouraging character of the missionary work which we were permitted to see. What the Chinese lack is not intellectual ability. It is not patience, practicability, or cheerfulness, for in all those qualities they greatly excel. What they do lack is character and conscience. And I need scarcely say that nothing else than the Gospel, nothing less than the Gospel, will meet China's need.

[The chapter on Women's Work Among Women, represents the need of woman-missionaries as very urgent; above all, women with a knowledge of medicine and medical practice. The ordinary woman missionary, fired by Christian zeal and possessed of womanly tact, does manage, somehow or other, to get access to the Chinese women of the upper classes, but to the female doctor all doors are open, affording her opportunities of carrying on her work of evangelization in such a modest and unobtrusive way as scarcely to offend the Chinese sense of propriety.]

WIT AND HUMOR OF THE BIBLE. By Rev. Marion D. Shutter, D.D. Boston: Arena Publishing Company. 1893.

[The author appears verily to have discovered an untraversed, or, at least, uncultivated field. While "many have taken in hand to set forth in order" the pathos and sublimity of the Bible, the literary elements comprised in the title of his book appear to have been entirely overlooked or ignored, and the author has accordingly made it the field of his special labors. The earlier results of his investigations, he tells us, were embodied in an article published some years ago in an Eastern magazine; and that article was given in "Poole's Index" as the only one extant on the subject. The author has in the meantime extended his investigations, and the results, which he has already made the subject of a course of lectures delivered last winter at the Lombard University, Galesburg, Ill., are embodied in the present volume. After quoting a very admirable panegyric on the literary excellencies of the Bible from the pen of a distinguished recent critic and observing that no reference whatever is made to its wit and humor, he approaches his subject as follows:]

THE presumption is, that in such a book, or collection of books as the Bible, the elements of Wit and Humor would be found. We have here the best historical, poetical, and moral works of a whole people. These documents cover in time more than a millennium and a half. It is more than probable that during that time amusing incidents occurred, even in connection with the religious trend of the history, some of which would be reported; that grotesque and odd characters existed, some of whom would be described, and their sayings and doings noted; that among the moral teachers of the people, there were some at least who would point their precepts with wit, and edge them with sarcasm. We should expect to find all these things as we should expect to find pathos and sublimity. The humorous is just as legitimate in literature and quite as much an element of influence. It glows in all the other great books which have shaped the life and thought of mankind; and it is only fair to assume that we shall find its light shining from those pages that have been the most potent of all.

In human nature, the sources of laughter and tears lie close together, and the highest literature must express that nature in its entirety. Freight with destiny, charged with eternity as are the messages of the Bible, they are nevertheless addressed to human faculties in human speech. The Bible is not an instrument of a single string, it gives forth a thousand harmonies. It is attuned to every note in human nature.

[Having thus dealt with the presumption, the author passes to actual investigation, and finds no lack of material in support. The proverbs are largely drawn on for illustrations of mirthful wisdom, Job for biting sarcasm, Jeremiah for ridicule, Samson for practical joking, and Paul for his sly allusion to the Athenian love of news and gossip, and having cited these and a host of others in support of the general contention that the sacred writers had an eye for the ludicrous side of life, and made a liberal display of genial humor, he proceeds to analyze a number of the Biblical stories which best illustrate his position. The following are samples:]

Some one spoke to the King of Assyria, saying, "The nations which thou hast moved and placed in the cities of Samaria know not the manner of the God of the land." They are not acquainted with his habits and methods, and have gotten themselves into great trouble. The God of the land has sent lions among them. The king, hearing this, is in great dismay. It will never do—the ravages of these lions must be stopped. "Then the King of Assyria commanded, saying, Carry thither one of the priests whom you brought from thence, and let him go there and dwell and teach them the manner of the God of the land." The priest went and taught the uninitiated people not to provoke a God who could let hungry lions loose upon them at any moment. The people listened in terror, and "feared the Lord"—with a side glance at the lions. They tried to refrain from what would make him angry enough to order out the lions; but, after all—and there must have been a twinkle in the eye of the scribe as he recorded it—they served their own gods."

[Another very excellent piece of analytical criticism is that of the story of Queen Vashti, who refused to grace the assembly of Ahasuerus and his drunken lords with her queenly presence, and thereby roused the indignation of the assembled nobles, now actually sobered by so unprecedented a proceeding and who, while apparently consulting the king's dignity by advising his majesty to "give her royal estate to another that is better than she," failed to conceal the fact that they were troubled lest the queen's conduct should become infectious. And so "the saying pleased the king and the princes; and the king did according to the word of Memucan; for he sent letters into all the king's provinces, into every province according to the writing thereof, to every people after their own language, that every man should bear rule in his own house." "Thus," continues the author, who evidently revels in his theme, "perished the first recorded movement in the direction of woman's rights."

Nor is the author's keen scent for wit and humor any more at fault when he approaches the New Testament. He finds abundant illustration of it in Christ's ready repartees, holding with Professor Matthews that, if our Saviour Himself never laughed, He gave the bystanders, often enough, occasion to laugh when He discomfited the Scribes and Pharisees who sought to entrap Him.

There is no irreverence in the author's treatment of the subject. He holds wit and humor essential to the make-up of a whole man, and he accepts it as a matter of course that the Bible, which reflects every characteristic of humanity, should make no exception in respect of those genial characteristics.]

CIVILIZATION'S INFERNO; or, Studies in the Social Cellar. By B. O. Flower. Boston: Arena Publishing Company. 1893.

[Mr. Flower may or may not be a believer in social progress by evolutionary law, but if he is he is keenly alive to the fact that such law must be set in operation by the machinery of human effort. He has descended to the lowest depths of the social cellar, and, shrinking back from the appalling spectacle of the vicious and criminal, observes with horror that the class immediately above it—the unfortunate and deserving but needy poor—are standing on the edge of the precipice in momentary danger of sinking into the gulf below. These awful phenomena of despair and degradation, of hopeless toil and anguished suffering, the author, while by no means ignoring the natural consequences of heredity and environment, and numerous other subsidiary causes, attributes primarily to class legislation. He holds firmly to the view that the poor are growing poorer, because the rich are growing richer, and this, in consequence of special privileges. The responsibility is thus thrown on society, while the Church is arraigned as wanting the moral energy to denounce the greed of the money-changers whose gold it covets. To the author this view of the case is by no means a hopeless one. The evil was preventable, it is remediable. In the broadening views of social responsibility, in the clearer recognition that the welfare of each is inseparable from the welfare of all, he recognizes the gathering forces that will cast the golden calf into the fire, and in its place set up the Fatherhood of God and the Brotherhood of Man. The following general review of the subject is in the author's own words.]

I RECENTLY visited more than a score of tenement-houses where life was battling with death; where, with a patient heroism far grander than deeds of daring done 'mid the exulting shouts of the battle-field, mothers and daughters were ceaselessly plying the needle. In several homes I noticed bedridden invalids whose sunken eyes and emaciated faces told too plainly the story of months, and perhaps years, of slow starvation amid the squalor, the sickening odor, and almost universal filth of the social cellar. Here one becomes painfully conscious of more inmates than are visible to the physical senses. Spectres of hunger and fear are ever present. A lifelong dread presses upon the hearts of these exiles with crushing weight. The landlord, standing with a writ of dispossession, is constantly before their mind's eye. Dread of sickness haunts every waking moment, for to them sickness means inability to provide the scant nourishment which life demands. The despair of the probable future not infrequently disturbs their rest. Such is the common lot of the patient toiler in the slums of our great cities to-day. On most of their faces one notes an expression of gloomy sadness or dumb resignation. Sometimes a fitful light flashes from cavernous sockets, a baleful gleam suggesting smouldering fires fed by an ever-present consciousness of wrongs endured. They feel in a dumb way that the lot of the beast of the field is happier far than theirs. Sad indeed is the thought that, at the present time, when our land is decked as never before with stately temples dedicated to the great Nazarene who devoted His life to a ministry among the poor, degraded, and outcast, we find the tide of misery rising, we find uninvited poverty becoming the inevitable fate of added thousands of lives every year. Never has the human heart yearned as now for a truer manifestation of human brotherhood. Never has the whole civilized world been so profoundly moved by the persistent dream of the ages—the fatherhood of God and the brotherhood of man. And yet, strange anomaly! the cry of innocence, of outraged justice—the cry of the millions under the wheel rises to-day as never before. The great, dumb, downtrodden masses have at length found articulate speech. On the other side, entrenched monopoly and heartless greed, beholding the rising tide of discontent, and understanding its significance, in many cases grow more arrogant, as well as more vigilant and subtle in their persistent efforts to prevent anything which looks towards radical reforms. The present is a transition period. The new is battling with the old. Humanity's face is towards a brighter day. The impulses of the race favor another step in the ascent of the ages, but ancient thought lies across the pathway, while monopoly, entrenched behind unjust laws, clings to the garments of progress in the vain hope of checking the inevitable.

The first thing to be done is to make men think, to carry home the horrors of life in the social cellars to every heart not already paralyzed by conventionalism. The conscience of civilization must be aroused. The next thing is the twofold task of saving the sinking of our day, while radical economic reforms are introduced which look toward abolishing injustice and uninvited poverty. To this all true men and women must lend their energies. The bugle has sounded, the battle has opened. The issue is clear. Age-long injustice is being assaulted by the forces of the dawn. The ideal of human brotherhood to be realized in the supremacy of justice, liberty, and love, is the inspiration of all who are battling for the millions in darkness and chains.

The Press.

SOCIAL TOPICS.

THE NEW JERSEY RACE-TRACK LEGISLATION.

The New Jersey Legislature adjourned *sine die* last Saturday. All the efforts to repeal the legislation in the interest of the race-track men were unsuccessful. Just before adjournment, however, a bill was passed prohibiting horse-racing for purses during the months of December, January, and February.

Freeman's Journal (New York), March 11.—The attention which the daily press has bestowed on the [horse-racing] business—for it has come to be a regular business—is its great source of encouragement, and has emboldened the fraternity to an extent which now makes it a necessity for the community, in self-preservation, to restrict it to its place with the other illegitimate callings which fill our jails and other public institutions and burden us with the expense of police and criminal courts. The effort to extend the business throughout New Jersey, whose infamous Gloucester and Guttenberg have ruined more promising young careers than any places outside the slums of New York, is about as brazen a piece of effrontery as has ever come within our notice. The moral sentiment of the State was aroused only when the sweeping character of the concessions granted became plain by the extensive preparations of the gamblers to take advantage of the license granted them. That it was aroused is something we have to be thankful for; and that so few of our own [Catholic] clergy joined with those of the various denominations in the protest is a sincere cause for regret, because none seem more susceptible to this pernicious influence than our own, or those who ought to be of us.

Christian Union, March 11.—There is to-day in New Jersey a league demanding that the State Constitution be amended so that all legislative acts, upon petition of a certain percentage of the voters, must be submitted to the people for ratification. The betrayal of the people by their legislators in relation to the race-track laws has done more to popularize the movement for the referendum than all the pamphlets that could have been distributed in years. The mass of men are educated only by events, and the more costly the events the more thorough the education.

The Independent, March 9.—It is a campaign of righteousness against iniquity, and nearly every pulpit in the State is thundering against the enactments which set aside the moral law. The voters next fall will not be allowed to forget who it was that brought shame and disgrace upon the State and delivered it bound hand and foot to the gamblers, ruffians, and prostitutes of New York and Pennsylvania.

New York Christian Advocate, March 9.—It is easy to ask, Where were the people who are now so indignant when these men were elected? Having succeeded in defeating the gamblers three times, they had no reason to suppose that they would prevail this time; nor were any of them capable of ascertaining who would be bought. Like Gould, who at one time in his career testified that he was in one State a Democrat and in another a Republican, but was first and last an Erie man, these gamblers were ready to spend their money for the election of any man, without regard to party, who would pledge himself to vote their will.

United Presbyterian (Pittsburgh), March 9.—This legislation is felt by those who are remote from its location, for there are pool-rooms in almost every State supplied by telegraph. It is also to be noted as indicating the growing power of the evil, and the audacious

arrogance of those who are readers in it. There is no limit to their viciousness, there is no measure at which they will hesitate. Their influence pervades all communities, like winds from poisonous swamps, carrying malaria and death into happy homes. It is not enough for us to oppose such open gambling; we must meet it in the insidious disguises that are all but universal. We have training-schools about us; our children are taking lessons almost every day, and the literature of the race-track and the ball-ground is on our tables every morning.

Episcopal Recorder (Philadelphia), March 9.—That these men should venture to foist such iniquitous measures upon the community, despite the honorable protest of a newly elected Governor, is as surprising as it is threatening. It would seem to indicate a confidence in the support of the people at large, which is ominous. From its geographical situation between two large cities, New Jersey has always reaped a large revenue from their inhabitants, and the temptation to pander to the vicious and depraved among them has been great. This is a danger both to the cities of New York and Philadelphia, and to the intervening State, and the fruit already has been large in amount and pernicious in character.

Christian at Work (New York), March 9.—One thing ought to be determined now, once for all, repeal or no repeal, and that is that no legislator who voted for the gambling bills ought ever to be allowed again to pollute the legislative chambers at Trenton by his presence. It is idle to say that some men might have voted for the bills under a misapprehension of their true meaning. The whole course of procedure in regard to the bills shows unmistakably that it was a cool, deliberate plan from beginning to end, of which every man who acted in it had a complete understanding.

American Grocer (New York), March 8.—Every grocer in New Jersey has a direct personal interest in working for the repeal of the disgraceful laws enacted by the Trenton Legislature, making it legal for any city, town, or county in the State to license race-tracks within its limits and pool-rooms. The pool-rooms are a constant temptation to the youth of the State and neighboring States to indulge in gambling. Many a merchant has paid round sums through the pilfering of clerks interested in the Guttenberg races. Public sentiment is against pool-selling because of its demoralizing character. It ruins thousands and puts a premium upon dishonesty and gambling, reasons enough why the bills should be repealed, and those who voted for them sent into disgrace and obscurity. Let every Jerseyman jealous for the good name of the State work for repeal.

Jersey City Evening Journal, March 11.—Who is to be blamed for the existence and the opportunities for doing evil work, by such a Legislature as that whose recent acts have aroused the wrath of the people of New Jersey? Who but the people who elected these men to represent them? We have already and often expressed our opinion of the conduct of those citizens, who first elect bad and incompetent Assemblymen and Senators, and then lament, or rage, because the men of their choice bring injury and disgrace upon the State by their proceedings. If this class of people really desire any better condition of things, they must first amend their own ways, reverse their own action at the polls, and cease to vote for partisan or personal reasons for bad and unfit men to represent them in the Legislature.

New York Herald, March 11.—A more corrupt Legislature than that in Trenton would be difficult to conceive. New York is usually ahead in most things, but for shameless bribery and open traffic in votes and influence the Empire State must yield the palm to New Jersey. It is openly stated on credible authority that the price of votes in the Senate for the infamous Race-Track Bills was \$5,000 per Senator,

and that the Assemblymen got \$1,500 each for their support.

New York Tribune, March 12.—It is proper and necessary to condemn and despise the miserable creatures who have now gone back to their constituents; but at the same time we must remind these constituents that theirs was the original sin. Their representatives at Trenton were beyond their control, but the candidates who wanted their votes last fall were at their mercy. These men who have betrayed them were elected because they were willing to take the risk of being betrayed. Some ignorance, some amiable unwillingness to believe the worst entered into the result, and allowances must be made for this fact. We do not charge a majority of citizens of New Jersey with deliberately contriving their own shame and oppression. But such an accusation as that must be brought against them hereafter if they tolerate the reappearance in public life of any one of these gamblers' tools, or trust again the party to which they belong until it has purged itself of this colossal offense.

New York Morning Advertiser, March 13.—The tendency of the Democratic party everywhere is toward license, immorality, and knavery. It embraces among its voters 85 per cent. of the criminal and evil classes. What is true of New Jersey to-day is true of New York and of the Democratic party wherever found. Free, honest, moral government at the hands of such an organization is impossible.

New York Sun, March 13.—Unfortunately, a great majority of the boughten or bulldozed legislators who put through the race-track bills over Governor Werts's veto, and then dodged public indignation and slunk home, are Democrats. The scandal of 1893, one of the greatest scandals that ever attached to any Legislature in any State, rests principally on the Democratic party. In the next Assembly elections and in the next Senate elections the Democracy will have to pay the penalty; that is, unless Governor Werts does his duty now as Democratic leader and Chief Magistrate. In that case, retribution will fall where it belongs, upon individual offenders. In the other case it will fall heavily and disastrously upon the Democracy as an organization. We have not in mind merely such demonstrations of protest as have been made by leagues of citizens and bodies of clergymen and public indignation meetings. Behind all these manifestations of outraged public sentiment there is, on the part of many thousands of self-respecting Democrats in the State across the river, a great and growing sense of shame and disgust at the recent performance of the representatives they helped to elect. If the scamps can be punished, the wrong righted, and the credit of Democracy redeemed through party discipline, so much the better. If not, the now silently indignant will inevitably take other methods of expressing their ideas as to how a great State should be governed.

Philadelphia Inquirer, March 13.—Even Louisiana, where the notions about gambling are more lax than in the North, refused to keep in its borders one of the most gigantic gambling institutions in the world, and drove it out of the country. Several other States were offered immense bribes to legalize the lottery, but they refused them with scorn. But New Jersey, in this the last decade of the most enlightened century of the world's history, legalizes gambling in its most pernicious form at the nod of the Duke of Gloucester, who sat in the Assembly himself and controlled it through his tool, Speaker Flynn, whose conduct was the most outrageous that ever disgraced a deliberative body in America.

Washington Evening Star, March 11.—It is now intimated that New York "sports" are about to have the Jersey Legislature—which they appear to possess—enact a bill that will permit the establishment and operation of what is to be known as the Casino Sporting Club. Those who are supposed to know all about the

scheme say that it is the most comprehensive ever mapped out and that its success would mean a big inclosed reservation within the bounds of which Monte Carlo would be eclipsed. A hotel, a variety theatre, a pavilion for prize-fights, and a gigantic gambling-hell are the main attractions in the vicious programme. Decent Jerseymen are restive because of present affliction, and if the evils of to-day become exaggerated active hostilities are easily probable. And then the glaringly immoral statesmen will have to make for the tall timber.

A DEFENSE OF LICENSED GAMBLING.

Boston Weekly Review, March 11.—We cannot sympathize with the sentiments expressed by many of our contemporaries with reference to the pool-rooms and winter racing bills passed over the Governor's veto by the New Jersey Legislature. The objection to the bills is that they virtually legalize gambling; but such objections have very little weight with rational men who have definite ideas not only as to what Government ought to do, but as to what it can do. The Government cannot and may not suppress gambling in any form. Gambling, like excessive drinking, is a vice, while the sole business of Government ought to be the enforcement of justice, or the maintenance of equal freedom. The gambler *qua* gambler trenches upon no one's rightful freedom, and there is no reason for interfering with him. Vice is a bad thing, and all moral and educational influences should be brought to bear to prevent the growth of vicious tendencies. But to use force against vice is to attempt the eradication of a minor evil by the deliberate commission of a most serious offense against the laws of social well-being. It is necessary to recognize the distinction between crime, which the Government may forbid and punish, and vice, which the Government may not similarly interdict. The direct or indirect effect of attempting to suppress vice, by anti-lottery, anti-pools, and Prohibition laws, is to foster crime. We know, of course, the ready and familiar excuse for anti-vice legislation. Vice, it is said, leads to crime. Gamblers and drunkards easily become thieves, forgers, and murderers; hence to prohibit gambling or drinking is to simply protect society against crime. The answer to this argument is that vice does not necessarily and always lead to crime, while, to justify Government interference, it would be requisite to establish the relation of cause and effect between vice and crime. It is remarkable that so many of the strenuous opponents of Prohibitory laws should fall into the inconsistency of urging legislation against gambling, even in such inoffensive forms as investment in lottery tickets.

THE RUSSIAN EXTRADITION TREATY.

New York Evening Post, March 13.—What in the Russian criminal law constitutes an attempt on the life of the Czar is defined in Section 242 as follows:

The ill-conceivment (against the life or person or dignity of the Lord and Emperor) is regarded as an accomplished crime, not only in case an attempt has already been made by the wrong-doer to put his criminal intentions into operation, but also as soon as he has started any preparations whatever for this purpose, either by urging another person to take part in those intentions, or by plotting a conspiracy or starting a secret society for that end, or by joining such a society or conspiracy, or else by expressing either by word or in writing his opinions and suppositions on this subject, or in what other manner soever.

Offenders under this section are subject to capital punishment. The Society of American Friends of Russian Freedom cite as a noticeable case that of a young student at the University of Kieff who was charged with an attempt against the life of the Czar, found guilty, and hanged, merely because there was discovered in his possession a pamphlet advocating representative government for Russia. Clearly, then, a refugee, whether innocent or guilty, would stand but a poor chance for life and liberty once within the grasp of the Russian police. In Russia the source of all right

and power—legislative, judicial, clerical, and executive—is in one being. An army of corrupt and merciless officials stands between him and the people, whose legitimate aspirations for a changed condition are treated as treason. Public opinion, dying under the knout or in Siberian mines, is replaced by that frenzied patriotism which sees in the destruction of autocrats a means of clearing the ground for representative government. The motive which prompts an attempt upon the life of the Czar is not that which actuates the ordinary criminal. Protest against the extradition treaty must, therefore, not be construed as a defense of assassination as a revolutionary method. It is not surprising that conspiracy and crime are resorted to as a means of redress by a grievously oppressed class where political agitation is punished by death, where open rebellion is futile, and where there are no constitutional methods of reform. The situation is rendered more hopeless by the absence of any sign of a favorable change. During the last fifteen years of the reign of Alexander II., and since his death, Russia has pursued a steadily repressive policy. To-day the whole civilized world is crying out in horror at the pitiless outrages inflicted by her upon a helpless class of her subjects. Shall we help to enlarge the powers and perpetuate the existence of the dreaded third section?

American Hebrew (New York), March 10.—It is hard to believe that Americans are yet prepared to put into operation a latter-day fugitive slave law, by means of which they will be compelled to hand over to the cruel, savage mercies of the Russian Third Section all Russians who, suspected of complicity or sympathy with the movement for constitutional government, may be charged with "attempts to murder the Czar," and succeed in making their way to this country. Such inhumanity would certainly be in conflict with the history and traditions of the United States. This is the real issue involved in this matter, and it would be a gross outrage upon our democratic institutions, if such steps were taken in utter disregard, in absolute ignorance, of the views of the people. Where exigencies exist, as in the case of war, or where mutual advantages are to be gained as in a commercial treaty or for cession of territory, secrecy is necessary. Such a treaty as this between Russia and the United States should be published either *in extenso* or in abstract, and the fullest discussion elicited before ultimately consummated.

Atlanta Constitution, March 11.—Right on the heels of our unpopular extradition treaty comes the report of a frightful horror in Siberia. Nearly three hundred exiles perished in a snowstorm when they were within six miles of their destination. Sixty-two of the unfortunates were political prisoners. It seems that the exiles were caught in a blizzard, and, as they were chained together in groups of five, when one fell he dragged his companions down with him. . . . There is a strong desire, on the part of the American people, to have this treaty overhauled. It is contrary to our historic policy, and is so loosely drawn that it is possible under it to arrest any innocent Russian in this country and carry him off to Siberia. The tragedy of the exiles, coming just at this time, intensifies the opposition of our people to the extradition business.

Philadelphia Record, March 11.—The people of the United States would have a right to demand the extradition of an assassin of their President, and no country, whether civilized or semi-barbarous, would hesitate to deliver up such a criminal. As this right is reciprocal, it would make no difference whether the head of the Government should be a President, an Emperor, or a Prime Minister; nor would the situation be altered by the fact that Russia swarms with Nihilists, who regard murder as a legitimate political agency. But assassination, instead of mitigating the despotism of Russia, tends only to tighten the chains of the unhappy Russian peasants. Hence the Nihilists who

go about with dynamite bombs deserve no protection nor sympathy when they escape to this country. Political assassination is much the same in the forum of conscience as any other murder, and should suffer the same penalty. This extradition treaty was not negotiated with the Russian Government for the sake of the Czar, but in order to insure the return to this country of fugitives from American justice. If this Government should refuse to deliver up a Russian assassin on the plea that in killing the Emperor he was engaged in a political crime there would be an end of extradition. Russia could not, of course, assent to a doctrine which should hold political murder to be no crime.

Pittsburgh Chronicle-Telegraph, March 11.—The purely ethical considerations of the extradition question are very complex, but the practical side of the matter is not at all so. Hundreds of treaties have been made between the civilized nations of the earth, and if we desire to protect ourselves by the punishment of criminals under our law who escape to Russia, we must accord the same privilege to Russia.

PUGILISM.

Philadelphia Ledger, March 11.—A few weeks ago as much space was devoted, in many newspapers, to the doings of an English pugilist, who had just landed in New York after a sojourn in an English prison, as to the most important events, and no details, even to the amount of wine which he and his friends drank, were omitted. An interview with the valet of this distinguished gentleman was thought by certain New York publishers to be of sufficient value and interest to the public to be printed in the daily newspapers. If reputable journals publish such nauseating rubbish the profession of a pugilist will continue to be of great emolument, and every man whose biceps are sufficiently well developed, and who is weary of honorable, but ill-paid, toil will be attracted to its ranks, and so the degrading expositions of the "noble art of self-defense" will increase in number and become more and more disgraceful in their character. If the law is not definite on the subject of prize fights and pugilists it should be so amended as to make them not only illegal, but a criminal offense throughout the Union.

POLITICAL.

HAWAIIAN ANNEXATION.

THE WITHDRAWAL OF THE TREATY.

New York World (Dem.), March 11.—The sentiment in favor of annexation is growing weaker. The only argument advanced in favor of the proposition is strategic, and is based on the assumption that we shall need the islands in case of war, or if we shall not need them that Great Britain shall not have them. But there are better ways than annexation of securing this remote advantage, and one of these ways Mr. Cleveland will probably find. It is fortunate for all concerned that Great Britain has preserved a wise and diplomatic silence, for if the Queen's Minister had uttered a protest, an aroused public opinion or public resentment would have greatly increased the difficulties of the problem.

New York Sun (Dem.), March 12.—In Hawaii to-day we seek the assurance of peace and security, in holding an exclusive control of this ocean outpost, through the American plan of annexation. Can we halt and haggle about it? Any minor alteration of the compact, for better or worse, with a view to connecting its accomplishment more fully and definitely with the new Administration, is not a matter of great concern. The only serious blunder would be that of putting in needless jeopardy the acquisition of the islands.

New York Times (Ind.-Dem.), March 10.—Mr. Cleveland has simply taken, in a prompt,

direct, and manly fashion, the step required to make him really the master of the situation, and now that he is so he may be trusted to deal with it in a sensible and broad way.

New York Evening Post (Ind.-Dem.), March 13.—As a friend of the Indian, as one who does not condemn the Chinese, and who does have an honest respect for solemn treaty obligations even with an "inferior" civilization, and who could not personally do a mean act to the humblest of Hawaiian aborigines, we hope President Cleveland will study the [annexation] proposal in the light of American republican principles and of the nature of peace and war. Is it consistent to incorporate another people without a plébiscite; or, having taken a plébiscite, straightway to disfranchise the majority of those who participated in it? Is it lawful to go to war for this purpose? On the general policy of extra-continental aggrandizement we should also hope that he would ponder well, and fix a salutary precedent.

Brooklyn Eagle (Dem.), March 10.—For President Cleveland now to do what President Harrison happily escaped doing, to conclude in hot haste to enter on a new departure upon a policy hitherto rejected as inconsistent with the settled principles of the republic, to precipitately fasten the hand of the Union upon a remote and inconsequent point of ground in the middle of the Pacific, with all the duties and responsibilities attached to such a proceeding, without first ascertaining whether anybody really wants the islands, or whether they would be of any actual value to the Union if acquired, would be indeed a strange and thoughtless act for a statesman so conservative. In withdrawing the treaty he has exerted a clear executive right, and at the same time has wisely afforded ample time for deliberation upon a difficult and delicate subject.

Brooklyn Citizen (Dem.), March 10.—Whatever the present Administration proposes to do in the matter, it appears evident that it proposes to do nothing without due investigation and a decent regard for the rules of national life. We are not going to see the scheme carried through with a rush, before anybody has time to question its propriety. And meantime, we may safely advise the Sugar Trust that its plot to steal Hawaii in the expectation of dividing the sugar bounty with the planters will fail of accomplishment. There will be no bounty paid on Hawaiian sugar.

Philadelphia Record (Ind.-Dem.), March 10.—President Cleveland's action will give the opportunity for seemingly deliberation and of careful, independent investigation of the actual status of affairs in Hawaii before swallowing the sugar-coated morsel. The reasons for annexation heavily outweigh objection. We do not permit ourselves to doubt the final result.

Cleveland Plain-Dealer (Dem.), March 10.—The anxiety to get the treaty through the Senate before the other side of the story of the revolution could be heard, deepened the impression that the interests of the United States would be served by thorough investigation before the traditional policy of the country was abandoned for one entirely different. We shall lose nothing by careful inquiry before going further into the Hawaiian business and shall, at least, preserve our self-respect.

Indianapolis Sentinel (Dem.), March 10.—This action is not necessarily an indication of hostility to annexation. But evidently the President feels that the questions involved are of too serious a nature to be acted upon hastily, on the spur of the moment. It may be that there is some truth in the rumors of the President's intention to appoint a commission to investigate the subject.

Chicago Herald (Dem.), March 10.—If Congress could have repealed the sugar bounty before President Cleveland was inaugurated, we should have heard no more of the annexation of Hawaii. The motive behind it would have expired. The sugar lobby cannot be-

cloud the conspiracy now behind trumped-up allegations of British aggression in the Pacific. We shall know how to deal with British aggression when it appears. We shall not deal with it by committing an act absolutely unwarranted by any rational or moral consideration known to civilized nations.

Kansas City Times (Dem.), March 10.—The Hawaiian question is back to first principles. That is all there is to it. Mr. Cleveland and the Cabinet are now going to consider the question from every point of view, and not take action until they are quite sure that they are right. No jingo about this Administration.

Charleston News and Courier (Dem.), March 10.—With a conscientious man like Mr. Cleveland in the Presidential office, and Mr. Gresham, with his enlightened and judicial mind, at the head of the Department of State, we may rest assured that the Hawaiian problem will be justly and wisely solved. The questions will not be decided out of hand, as if no interests were to be consulted save those of the American adventurers now in possession of the islands. The interests of the United States will be duly regarded, but the privileges of foreign nations and the rights of the natives and their hereditary rulers will also be duly considered, and as the result we may expect a settlement of the matter that will neither complicate the already difficult problem of our domestic government nor embroil us in fruitless quarrels with foreign countries.

Nashville American (Dem.), March 11.—We should control Hawaii, but should do so in an honest, straightforward manner, and not lend ourselves to any scheme of adventurers, no matter how it might profit. We do not believe that Mr. Harrison acted through improper motives in the matter, but that he was under influences of the real nature of which he was not aware.

Jacksonville Times-Union (Dem.), March 11.—The President will find a large portion of the Democratic party almost unalterably opposed to the acquisition of that territory, if only because of the enfranchisement of a great army of ignorant voters which would necessarily accompany it. We are just emerging from a thirty years' struggle with an undesirable class of voters. Let us not "prolong the war" with the ignorant voters of the Hawaiian islands.

New Orleans Picayune (Dem.), March 10.—This movement means plainly that not only will Hawaii not be annexed, but that there will be no American protectorate. The Sandwich Islanders will be left to settle their own affairs as best they may. If we are to judge from President Cleveland's policy, as manifested in the Samoan affair, the most he will be willing to do will be to join the other great Powers in guaranteeing the independence and autonomy of the Pacific islands.

Rochester Democrat and Chronicle (Rep.), March 10.—The next step will probably be the recall and humiliation of Minister Stevens. Opportunity to annex Hawaii is not likely to come again. The Senate should have promptly ratified the treaty instead of giving time for the British Government to work on the weak and flabby maker of phrases who was inaugurated last Saturday.

Syracuse Standard (Ind.-Rep.), March 10.—A Republican Administration and Congress would probably accomplish the union of Hawaii with the United States. What Democrats may do it is not so easy to say, although they are not distinguished by firmness in the support of American rights. Mr. Cleveland's former Administration was rather weak in that respect, and foreign aggression is to be expected with him in the chair.

Boston Traveller (Ind.), March 10.—It is not unlikely that the President desires, if a new treaty be negotiated, that the Spreckles interest should be held in check.

Chicago Tribune (Rep.), March 11.—If it is the intention of the President, as is intimated

in some quarters, to send a Special Commissioner to Hawaii for the purpose of making an elaborate study of the situation, much time will be consumed and the consequences may be disastrous. If the person sent on such a mission should be one who was understood to be unfriendly to annexation it is not impossible that the Provisional Government would turn elsewhere for assistance, and that the outcome would be an English protectorate which would ripen inevitably into annexation, as do all those protectorates. And if through the negligence or hesitancy of the present Administration the Hawaiian Islands fall into the hands of some foreign Power the American people never will forgive the guilty party.

St. Paul Dispatch (Ind.-Rep.), March 10.—This annexation plot should be defeated now. It should not obtain a chance for revival in any form. Our national interests demand no such dangerous experiment. If we are to set forth on the road to territorial conquest, there is no knowing where we may end. In no other way can we more effectually set at naught the wise teachings of Washington as to our relations with foreign nations. In no other way can we promote the indirect nullification of the Monroe doctrine. If our self-assumed protectorate over the nations of this continent is to degenerate into the protectorate of the lion over the lamb, the present issue affords about as good an opportunity of inaugurating the policy as can be thought of.

Chicago Inter-Ocean (Rep.), March 10.—The action of the President in withdrawing the Hawaiian treaty will have a disquieting influence in both countries, and may lead to unlooked for complications. The case was very simple as it stood a week ago. It is now clouded by uncertainty, and possibly by political intrigue.

Burlington Hawkeye (Rep.), March 10.—It hardly seems possible that Mr. Cleveland will inaugurate his Administration by flying in the face of the manifest destiny of the American republic. He could not do a more unpopular act, and one so clearly adverse to American interests. It is only fair to assume that the treaty has been withdrawn for more mature consideration and revision.

Omaha Bee (Rep.), March 10.—It is not to be doubted that a large majority of the American people now see that the action of the last Administration in this matter was unnecessarily precipitate, and that regard alike for the traditional policy and the dignity of this Government, as well as a proper concern for the rights of the Hawaiian people, demanded a more careful, considerate, and deliberate course than was pursued.

New York Herald (Ind.), March 10.—By this timely and patriotic action the new Administration has rendered the country a signal service. We trust it will be promptly followed by the recall of Minister Stevens and the dispatch of a commission to Honolulu to investigate and report upon the extraordinary course pursued there by the representatives of the United States. The more that is learned of this annexation business the more it assumes the appearance of annexation by force or conquest in furtherance of a gigantic sugar job.

Springfield Republican (Ind.), March 10.—There are various kinds of Americanisms, and conservative citizens will approve the sort now displayed by Mr. Harrison's successor. This Americanism means that the United States will not heedlessly rush ahead in a matter so important as the annexation of foreign territory 2,000 miles away. It means that our Government will give ear to the defendant's side of the case, and in the majesty of conscious and unquestioned strength endeavor to do ample justice to all concerned, while conserving our own national interests from the undermining influences of rival powers.

Detroit Evening News (Ind.), March 11.—It is of comparatively little consequence what he [the President] does about the tariff or the cur-

rency, if, in the situation now presented by Hawaii, and soon to be presented by Canada, he prove himself a true American—an American like Jefferson—equal to the greatness of his country's possibilities.

Chicago News-Record (Ind.), March 11.—Whatever way he [the President] may decide, he can hardly fail to obey the imperative demand for American supremacy in the archipelago. Whether through a protectorate, or—if necessary—through annexation, that principle must be preserved.

New York Voice (Proh.), March 16.—The presumption is strong, that the treaty will never again be sent to the Senate. The following sentence occurred in the first annual message from President Cleveland in his former term:

Maintaining, as I do, the tenets of a line of precedents from Washington's day, which proscribe entangling alliances with foreign States, I do not favor a policy of acquisition of new and distant territory, or the incorporation of remote interests with our own.

This is explicit and emphatic and seems to hit the case of Hawaii as exactly as if written yesterday. The tide of public sentiment has changed visibly and rapidly within the last few weeks, running more and more strongly against the idea of annexation—or in other words against the idea of admitting Hawaii into partnership in the Union.

PRESIDENT CLEVELAND.

VARIOUS VIEWS AND ESTIMATES.

Harper's Weekly, March 11.—President Cleveland's first public utterance in assuming for the second time the duties of the highest office in the republic is eminently characteristic of the man. There is nothing flashy or sensational in it. It promulgates no new principles of government; it announces no new theories of administration. The whole inaugural address foreshadows a patriotic, wise, conservative, and at the same time progressive policy, and if the Executive acts firmly and vigorously upon the principles there laid down, and is intelligently and faithfully supported by Congress, we risk nothing in predicting that President Cleveland's second Administration will be memorable for its beneficent results.

Kate Field's Washington, March 8.—Clear thinking makes clear writing. No foreigner can read President Cleveland's inaugural address without respecting a man who presents his creed in straightforward English. No Republican can fail to admit that the present occupant of the White House knows how to say what he means, means to say what he believes, and believes the full length and breadth of his backbone. No one who voted for Grover Cleveland but can triumphantly exclaim, "I made no mistake. I have helped to put the right man in the right place. It will be no fault of his if the party in power fails to do its duty." The *Washington* subscribes to the inaugural address from beginning to end. "Free from the intolerance of passion, unmoved by alluring phrases and unweary by selfish interests," President Cleveland stands first and foremost as a patriot in whose bright lexicon of honest resolve there should be no such word as fail. Times beget men. The spirit of 1776 produced Washington. The rebellion of 1861 created Lincoln. The exigencies of a Republic gasping for freedom from the despotism of demagogues evolves "the man from Buffalo."

The Independent, March 9.—While we strongly dissent from Mr. Cleveland's position on the tariff and on some other points, we are constrained to say that we admire the spirit of boldness and independence with which he enters upon his official duties. He is one of those men whom the public has learned to trust. It believes that he says exactly what he means, and that he means to fulfill all his pledges. His countrymen, without regard to party, have this much confidence in him, and will judge him with fairness. He has a great opportunity before him, and it is only proper

patriotism to hope that his Administration will be successful.

New York Financier, March 13.—The inaugural address of President Cleveland was received with approbation by the press of the country, irrespective of political affiliations. If the inaugural address reflects the true position of the President, there is every reason for the people to congratulate themselves on their foresight in placing the party in power.

New York Freeman's Journal, March 11.—Whether we agree or disagree with the Administration programme outlined by Mr. Cleveland, the true patriot, waiving all questions of political and economical expediency, will recognize that in thus facing the great office before him, with an invocation to Almighty God to guide him and abide with those for whom he now speaks, with a public avowal of his faith and reliance upon the Supernatural, the President has started out in a manner befitting the Chief Magistrate of a Christian Republic, where "men are men, and not as yet ashamed to speak of heaven."

Baltimore Catholic Mirror, March 11.—There is every prospect that Mr. Cleveland will have a brilliant Administration. He is a man whose natural genius for statesmanship has grown vastly; his capacity has matured with experience and meditation, and there is every reason for believing that he will make an admirable President. He has especially one of the most valuable qualities of human nature—he believes in himself; this has aided in forming some of the greatest of men.

Chicago Standard, March 9.—He begins his four-years' term of renewed service with a very general conviction on the part of the American people that his Administration is to be a national and not a distinctively partisan one.

Chicago Union Signal, March 9.—It is noticeable that the public and private estimate of Mr. Cleveland is much higher than when he took the same oath of high trust eight years ago. Not only has he grown in intelligence and power, but he has grown morally, as evinced not alone by the love and loyalty of his beautiful wife, but by the fearless attitude which he is assuming towards moral questions. It is said that his first query concerning any candidate for a public place is, "Does he drink?" While not personally a total abstainer, which we keenly regret, he is evidently discovering the value in commercial life of the man who does not drink, and proposes to apply that principle to politics. Even if his action is based on a purely business basis, it is a step in advance, for which we rejoice.

New York People (Socialist), March 12.—We are not misled by the tremendous electoral majority of Grover Cleveland; least of all are we imposed upon by the false claims of his having received a stupendous popular majority. We know that his total vote was barely 33,000 more in 1892 than in 1888 when he was defeated, and above all we know that his percentage of the total vote last year was less than four years before. Nevertheless, the fact remains that, everything considered, and keeping in mind the lines on which his campaign was conducted, his election was a victory, a pronounced victory, for the middle class. It was this class that directly and indirectly carried him into office; and it did so under the rallying cry of "Down with Monopoly!" "Down with the Plutocracy!" The middle class considered his election the triumph of its slogan; it licked its chops and felt happy; and this sentiment found expression, whether sincerely or demagogically, in that peculiar compound of ignorance and demagoguery, the *New York World*. On the 4th instant, it shouted exultantly: "Plutocracy steps down and out, and the people rule." . . . President Cleveland's condemnation of "paternalism" is nothing less than an official announcement that the private powers of monopoly will not be interfered with; that "none of the powers with which the Executive is in-

vested (military and all) will be withheld" from the plutocracy. That much for Plutocracy's "stepping down and out"; that much for the "people's rule" having been inaugurated last March 4. Of all monumental illusions, the most monumental was that that led the small producers, the middle class, and the workmen to vote the Democratic ticket, and that still holds many of them spellbound. But this illusion will soon be dispelled.

THE OFFICES.

The Washington correspondents have sent out various statements about President Cleveland's policy and intentions respecting appointments to office. There is a general agreement that the President means to pursue a conservative course, and that he is more than ever disposed to act independently of the party managers.

Great interest is excited by the announcement that he has decided not to reappoint men who served under his first Administration, except in the cases of those whose service was conspicuously good.

Other announcements are that he has determined not to appoint editors to office, that, in general, he will not remove present officials until their terms expire, and that all the officers selected under his Administration (especially the postmasters) will be required to give their whole time to their public duties.

Letter from Washington, New York Evening Post (Ind.-Dem.), March 14.—Let it be noted that the present Administration has not bound itself to an unswerving rule not to reappoint any of the old officers, but has made an express provision in favor of those who distinguished themselves by uncommonly good service. So far from this being contrary to the civil service reform idea in its broader sense, it is in direct accord with that idea, inasmuch as it not only assures the survival of the fittest to perform public work, but at the same time honors those servants who have proved themselves most worthy of honor. Whether regarded, therefore, from the point of view of the best service to the people or from that of rewarding the faithful, the new rule is to be commended so far as its single proviso is concerned. With respect to the rule in the main, it may be said that Mr. Cleveland's experience during his former four years convinced him that there was in most cases a demoralizing interplay between party and public service. The local boss was made postmaster or collector because he was the local boss, and the public officer remained a local boss because of his power as a public officer. This makes him feel ready to risk a fresh lot of appointments, with the reasonable certainty that he cannot do much worse with the new men than with the old, while, he may do a great deal better. The "boss" idea, also, is at the bottom of his apparent revolt against his own civil service theories. He has acquired even a stronger distaste for bosses and their machinery during the last four years than he had when he was President before. He has found that the older bosses everywhere have been not only against carrying out the principles of the party, but against the notion of giving the party any principles to carry out. They have resisted every effort at progress. They have been the dead wood which the party has had to carry through canvass after canvass, election after election, and on whose behalf it has been kept for so many years in a defensive attitude when it ought to have forced the fighting.

New York Sun (Dem.), March 15.—Observe that the rule that the offices shall go to new men, and not to the old Democratic tenants of them, is the good and comfortable old rule of rotation in office. There is no sounder Democratic doctrine. Let the wheel spin around,

and everybody have his turn. So far as the civil service reform in the Democratic platform permits, we are for rotation every time, and so is every other Democrat. The only difference is in regard to the direction of the rotation. Ergo, let her whiz! Let her rotate! Let her revolve! The more revolutions the better, and keep your hands off the spokes.

New York Times (Ind.-Dem.), March 13.—The President has given himself a good deal of freedom from urgent solicitation by frankly announcing that service under his former Administration will not necessarily be a claim to reappointment. This does not prevent him from weighing such knowledge as previous service has given him of real fitness for office, and he is not likely to ignore such knowledge. But it leaves him at liberty to exercise his discretion.

Boston Herald (Ind.-Dem.), March 11.—The best appointments should be made, because the making of the best appointments is the best party policy. We find no flaw in the argument viewed from the strict party standpoint. Of course, it will be said that, if the "workers" are not rewarded, they will be discouraged from further party effort; but, still treating the subject practically, it is a serious question whether work that is dependent upon the reward of office is the most useful work for a party. Aside from this, it is clear that all the workers cannot be rewarded. If one, therefore, receives office, while the others do not, it creates envyings and jealousies, which are highly detrimental to party unity and party success.

Chicago Herald (Dem.), March 10.—It is well enough, perhaps, for editors to aspire to elective offices, but appointive offices are a different matter. When a President offers a lucrative office to an editor the transaction looks too much like rewarding the editor for past services, or paying him in advance for future services to the occupant of the White House. Editors should place too high an estimate upon the importance and dignity of their own public function to seek appointive offices; but since many of them hanker after the flesh-pots the President has done well to intimate that he does not intend to place himself in the way of seeming to buy and pay for their support out of the public treasury.

Richmond Times (Dem.), March 10.—The announcement from Mr. Cleveland that he will not reappoint to positions under the present Administration those who held office under him four years ago will be crushing news to thousands of aspirants who, having had a taste of Uncle Sam's pie, are all the more anxious to feast upon it again. This element will doubtless console themselves with the belief that this rule will not be inflexible, as the President has already violated it in the case of Secretary of War Lamont, and Mr. Cleveland himself will unquestionably be reminded of the fact that he was an "ex-President" when he appeared before the people for reelection.

Charleston News and Courier (Dem.), March 11.—He could not afford to reappoint every man to office whom he had appointed before, and simply because he had appointed him before, and as he was being beset to do this there was no course left open to him but the course he has adopted. To reappoint some and dis-appoint the others would be construed as a reflection and a reproach on the latter class, where none was intended. He had to rule in all, or rule out all, for their common reputation and in the interest of peace and harmony; and he has done wisely in ruling out all. The public generally we think will approve his action, while the disappointed office-seekers will have ample grounds for satisfaction in the one reflection, at least, that even if they have failed to realize their renewed hope and ambitions the prizes they have lost will fall into good Democratic hands.

San Francisco News Letter (Ind.-Dem.), March 4.—From present appearances it would seem that if President Cleveland were to give foreign missions to all Californians who want them, he would have to create embassies to the sun, moon, and stars down to those of the third magnitude, in order to accommodate the horde of us who want to enjoy life anywhere but at home. There are several things which, we think, President Cleveland can be depended upon to avoid. He will not imitate the Pat Egan mistake. If he appoints a Californian at all, which is doubtful, he will eschew the place-hunters and seek the man. He will have nothing to do with the creatures whose petitions are already signed, and who are about to betake themselves to Washington and haunt the White House.

New York Morning Advertiser (Rep.), March 11.—Almost ever since he attained his majority Mr. Cleveland has either been an office-holder or a candidate for office. He started out, we are informed, as Assistant-Prosecutor at the Erie County Bar, was then made Sheriff, in which capacity he had the pleasure of hanging four Democratic malefactors; then became Mayor of Buffalo, then Governor of the State, then President of the United States, then for four years a scheming candidate for a renomination, which resulted in his second election. And this man, safe in his office, having fed at the public crib for the better part of his life, assumes an air of superior virtue, and condemns other men because they ask for office! He calls them "Spoilsmen." The fact is Grover is growing to be too superhumanly good for any use. Existence will become intolerable for all his late supporters except his Mugwump coterie if his egotistical selfishness continues to grow and fill the earth.

Pittsburgh Times (Rep.), March 11.—In line with Mr. Cleveland's action is Mr. Bissell's declared policy of putting the post-offices in charge of persons who will devote their entire time to them. In too many instances it has been the custom to make a business man with a political pull the postmaster, as against some equally worthy, but more active, party man. As far as he is able, Mr. Bissell will endeavor to make a change. These are evidences of a proper appreciation of party men. In every community there are zealous Democrats and Republicans, who cannot be classed as mere politicians in the common sense of the word, but who take an active part in public affairs, year in and year out, often at a loss of time and without financial profit. These are the party men to whom party rewards should go.

Chicago Inter-Ocean (Rep.), March 11.—The offices occasion a great deal of talk in the newspapers and in political circles, but the people do not care much about the matter. The new Administration will be judged by results, and not by instrumentalities. If the country continues prosperous the people will be satisfied, for the number of those who are looking for fat takes in political patronage are, after all, a very small and insignificant handful.

HUMOR AND PATHOS OF THE STRUGGLE FOR OFFICE.

Washington Evening Star (Ind.), March 11.—Washington hotel-keepers are rather glad that Mr. Cleveland did not make a pre-inaugural announcement of his intentions as to ex-office-holders, but the sufferers are less philosophical. From avenue and corridor, smoking-room and street car, a wail of profane anguish goes up, for in all places of public resort are men who disbursed much cash and vocal energy last fall with the idea that such investments could hardly be less profitable than they found them to be eight years ago. And Mr. Cleveland fished and refreshed himself with the saline ozone of Buzzard's Bay and gave no sign of the conclusion which he

has thrust into the hearts and pocket-books of numberless patriots, some of whom do not hesitate to make wide-open remarks upon the art of political bunco-steering. But there is no frown on the visage of those good men and true who failed to reach the fodder during the first Cleveland Administration. No, indeed! That crowd is smiling all the day long and away through the night into the morning watches of to-morrow. The law of compensation is operating smoothly and the Government at Washington still lives.

Atlanta Constitution (Dem.), March 10.—The scenes being enacted just now in Washington, in the frantic endeavor to secure Government office, would be ludicrous were they not freighted with so many tragedies in private life. Even while these men are thus harassing Mr. Cleveland not to forget their services, the other end of the picture is on exhibition right in their midst. It requires no stretch of the imagination to fathom the despair with which thousands of the present incumbents in office listen to the talk about the men who are to succeed them. For four years they have been victims of the enervating influence which unfits an office-holder from being a success in civil life. Yet the ax is suspended over their heads, and they live in constant dread of its falling. Too late they find out that public office is as much a private burden as it is a public trust.

THE APPROPRIATIONS OF THE 52D CONGRESS.

HOW THEY COMPARE WITH THOSE OF THE 51ST.

New York Tribune (Rep.), March 13.—Largely because of the row-de-dow over the "Billion Dollar Congress" the people two years and a half ago called in a Democratic Congress to correct the evils of extravagance and waste, and see that economy was observed in the appropriations. Called in a Democratic majority of 150, so that there might be no mistake about it. Having done this, the people waited to see this Congress, that owed its origin in such great measure to the "Billion Dollar Congress," get to work and reduce the appropriations. The first session of that Congress was not encouraging in its results, since the appropriations exceeded in amount those of the first session of its "Billion Dollar" predecessor. After the adjournment the Democratic party became more explanatory and less vociferous. It quieted down; was no longer in eruption. It is now almost a year since the noise ceased entirely. The retrenching, reforming, economical Congress called in to cut down the "Billion Dollar" appropriations, and stave off National disaster has lived its life, done its work, and passed into history. It reformed the expenditures by increasing them more than \$38,000,000 over the appropriations of the wasteful "Billion Dollar Congress" it was elected to rebuke. Queer, isn't it? But is anybody bothered to understand it? Here is the explanation of it fresh from the New York *World* of Saturday morning: "One of the effects of such a Congress as the 51st was in the transmission of the spirit of extravagance and the infection of its successors with the invidious and anti-Republican disease." That is, elected to rebuke extravagance and reform abuses, it took the infection instead of furnishing a cure, and increased the evil it promised to reform. Oh, humbug! humbug! thy name is Democracy!

Philadelphia Times (Ind.-Dem.), March 12.—A foolish discussion is that about the relative extravagance of the 51st and 52d Congress. The measure of extravagance or economy is not the sum expended, but its relation to the means of payment and the degree of usefulness or necessity in the objects of expenditure. It is possible for one Congress, by ordaining cer-

tain expenditures and making no sufficient appropriation to meet them, to throw the apparent responsibility of the cost upon the Congress following. This was what was done to an unusual extent by the Reed Congress. It passed a Dependent Pension Act that required an increase of nearly \$100,000,000 in the appropriations by the Congress following; it passed the Sugar Bounty Act, which cost nothing in its own term, but \$20,000,000 in that of the next Congress, and so on through a list that will aggregate at least \$155,000,000. This money had to be appropriated by the Congress that has just expired, since the Senate and the President would not consent to the repeal of any of the acts requiring it. Thus at least this much of the appropriation of the 52d Congress is really chargeable to the 51st. The actual appropriations by the 52d Congress were some \$38,000,000 more than those of the Congress preceding. But the appropriations over which this latest Congress had actual control—those that had not been made obligatory by the former Congress—will show a reduction of nearly \$165,000,000. The Reed Billion Dollar Congress is thus still far in the lead.

THE DATE OF INAUGURATION.

REASONS FOR CHANGING IT TO THE 30TH OF APRIL.

Buffalo Evening News, March 10.—The Rochester Herald takes decided ground in favor of Jan. 1 as the proper time for Inauguration Day, and advances the argument that the installation of a President should be nearer the day of election than advanced further away from it. The New York Evening Post offers the same objection to the new plan of making April 30 the day of inauguration as the Herald does, namely, that "prolongation for nearly two months more of the already too great interval between the election and the accession of a new President would only aggravate what is already a serious defect of our system." The Post also favors Jan. 1 for Inauguration Day. The object to be attained by a change from traditional usages is to place the time for inaugurating a new President at a season when the weather is not likely to interfere with the general joy and comfort of the occasion. As time advances and the country grows in population the ceremonies of the installation of a new President attract larger, and still larger, audiences. The out-door festivities, the procession, the interest taken in seeing the new officials of the Government, the general hilarity of the occasion, are now found to be on a broader and more extended scale than ever before witnessed in the history of the country. To meet this state of advancing interest in a great political event it is proposed to change the day of inauguration from a boisterous and inclement season to a season of soft breezes and budding roses—a time when the high officials of the Government can expose themselves to the winds and the varying sunlight and shadow without danger to health or running any risk of bodily discomfort; a day, too, when the great multitudes of interested visitors can take part in the ceremonies with a reasonable show of enjoyment. If this safety from ill results and accomplishment of greater enjoyment cannot be achieved where is the necessity of changing? The 4th of March, sanctified by tradition and glorified by a long line of historic incidents, might just as well remain the day for inauguration as to change to a day in midwinter and disturb the festival of the new year by introducing a distracting element. The people have a right to participate in the inauguration ceremonies. The election of a President and Vice-President and viewing their installation into office is peculiarly the province of the people. This is about all they have to do with their national representatives, and this cannot be taken away from them without removing a part of the sentiment that the people are the Government.

RELIGIOUS.

HERESY.

The Evangelist, March 9.—The one way to try a "heretic" from the old way is to give him time to prove his discovery of a new one. The age of denunciation and of excision has gone forever. The doctrine of this age is, "Prove all things," holding fast that which stands the trial. When Christian scholars of our own household tell us that they are with us and will not leave us, have no wish or purpose to part company, who is it that presumes to break fellowship? What assurance have we now, at this stage of the question, that a charge of heresy, even if sustained by votes of men, will not be overthrown by ultimate facts, by simple trial? Who shall charge his brother with disloyalty to God's Word, when his brother affirms his loyalty and asks only that he have liberty to prove it by time and trial? The whole matter is here in a nutshell. Up there on the heights of their scholarly faith, they say, "Here is a better way!" "Prove it," we say. Show the world that you are a friend of God and are helping men better to know Him, and we shall be content. The sin of heresy trial is this haste to reach a verdict. There is no court on earth which can rightly adjudge such cases within the walls of any council chamber. The field of battle is the world of man; the hours of debate are the years of our work to save men from the evil of unbelief, from the sin of forgetting God!

Cincinnati Christian Standard, March 11.—The word heresy could not rightly be used in a case where a man is only charged with teaching contrary to the standards of the church of which he is a member, except on the assumption that the standards of that church are the standard and limit of a sound Christianity. In the case of the Roman Catholic Church, which assumes this, it is consistent usage to call all Protestants heretics. But the very essence of Protestantism is to deny that any body of believers, since the Apostles, has a right to make such a claim for its own denominational standards; and no Protestant denomination will deliberately and expressly make such a claim. "Expressly," we say; but it might be well to inquire whether it is not tacitly made when any church puts a man on trial under such standards, making them the test of the question whether he shall or shall not be allowed to remain in its fellowship; especially when, if the defendant were in another denomination and teaching the same doctrine, he would be fully recognized as holding a sufficiently sound Christianity to entitle him to a full and cordial fellowship in all imaginable Christian work and worship, and to have it freely granted that he is only exercising a legitimate Christian liberty of difference on the point in question.

THE HEAD OF THE CATHOLIC CHURCH IN THE UNITED STATES.

New York Sun, March 9.—All the doubts, disputes, and misunderstandings that have existed relative to the powers and functions of Monsignor Satolli in the administration of the government of the Roman Catholic Church in the United States, are terminated by the Papal rescript establishing an Apostolic Delegation for this country. In terms that are very explicit, the authority of the Apostolic Delegate is defined, under the Fisherman's Ring, by Leo XIII.:

We command all whom it concerns to recognize in you as Apostolic Delegate the supreme power of the delegating Pontiff; we command that they give you aid, concurrence, and obedience in all things, receiving with reverence your salutary admonitions and orders. Whatever sentence or penalty you shall declare or inflict duly against those who oppose your authority, we will ratify, and with the authority given us by the Lord, will cause to be observed inviolably until condign satisfaction be made, notwithstanding constitutions and apostolic ordinances, or any other, to the contrary.

There can be no misunderstanding of the mean-

ing or the bearing of any one of the words here used. There can be no question as to the measure of ecclesiastical authority with which Monsignor Satolli is invested. There can be no questioning of that authority by any prelate, priest, or member of the Church in the United States. The Pope's voice in this rescript is clear; his words are those of precision; his command is manifest. There can be no misapprehension of his will and order. The Catholic Church acknowledges his guidance in all matters of faith, of conduct, and of government. It is a very great power with which the Apostolic Delegate has been invested by the Pope. No Catholic need have any doubt that it will be wisely and discreetly exercised. During the brief period in which Monsignor Satolli has possessed the authority which we now know to be his, he has shown himself to be a man of high judgment and of resolute will. He has decided a number of cases that were not of easy decision, and that have long been in dispute. He has at this time a number of other like cases under consideration. He makes a plenary examination of each case, after acquiring all available knowledge of it; he forms his thought upon it in accord with those ecclesiastical laws of which he is an unsurpassed doctor; he adjudicates it in accord with the mind of the Supreme Pontiff, whose will he knows and whose absolute confidence he has always enjoyed, and is assured of. Monsignor Satolli is the most eminent figure in the Catholic Church in the United States. His voice is the voice of Rome, the voice of the Vatican, the voice of his Holiness Leo XIII.

INDIFFERENCE TO RELIGION IN GERMANY.

Cincinnati Journal and Messenger (Bapt.), March 9.—Not very long ago our Lutheran friends were crying out against the impertinence of those American Christians who were sending missionaries to Germany and other Lutheran countries, as though Germany were not in advance of the rest of the world religiously, and as though there were no call for that kind of duplication of evangelizing appliances. Lutheran papers were very pronounced in their condemnation of such aggression on the part of those who "ought rather to go to the heathen," and not waste their time and their money upon those who did not need their services, and did not appreciate the interest manifested in their behalf. Baptists and Methodists, especially the former, were spoken of as peculiarly guilty in this regard. But it seems that a change is taking place, and that some of those who formerly objected are coming to see that there is great need of the very thing against which they have spoken so strongly. A certain Professor Richard, who is spending a time in Berlin, has seen something which many others have failed to see, and has been writing to the *Lutheran Observer* a description of the religious condition of the city and of the country in general. He tells his readers that, while the entire population of Berlin is 1,600,000, there are "less than 60,000 church sittings in the entire city, including even the halls in which worship is held." In Wittenberg, the home of Luther, and where he nailed his theses to the church door, though it has 16,000 inhabitants, "for decades only one church has been open," and the sacristan told Professor Richard that "about four hundred people were accustomed to attend church services there." Dr. Stoecker, the Court preacher, has published in his own paper this paragraph:

With few exceptions, the academically educated German is alienated from the Christian faith. The amount of ancient culture and scientific knowledge which he must take in during the gymnasial time, without a sufficient counterbalance in the world of Christian and national thought, leads the German mind, if it be not restrained by special influences, to free-thinking and indifference. The discontented condition of our whole public life has its chief cause of this. Even upon our national relation to such false culture confuses and un-Germanizes. In the Church it has wrought irreparable devastation. From the heights of learning it has gone down to the depths of

the popular life, and has made the German middle class and the city laboring classes irreligious.

ROMANISM AND RITUALISM.

Living Church (Prot. Epis., Chicago), March 11.—The sufficient answer to the accusation that "ritualism" is Romanizing the Church in England or America, is that the Anglican Communion throughout the world is making splendid progress. The Italian mission in England, so far as we have seen statistics, is not more than holding its own. It is also true that defections to Rome, in England and America, are not exclusively from the so-called "ritualists." Perverts are to be counted from all denominations, though there is not now, never has been, and never will be, anything like a "movement" of Protestants towards the Roman Church. The idea seems to be rooted in the Protestant press and among Protestant readers, that true religion consists in not believing and doing what the Roman Church believes and does. Human nature always tends to extremes; the "protesting" of the Reformation, which at first was simply a remonstrance against an edict of the State, came to mean repudiation of all forms of worship and of most of the doctrines of the Roman Church. The fact is, however, that many of those usages and doctrines are the common heritage of Christendom, and Rome has no more right to claim them as distinctively her own than she has to monopolize the title "Catholic." The time is gone by, we think, when the Christian people of this country, and especially the Church people, will admit that everything that is Roman is wrong. Hospital nurses are "Roman"; "brotherhoods" are Roman; kneeling is Roman; the surplice, the sign of the cross, and many features of the Prayer Book are Roman, if we are to accept the interpretation of ignorance and the traditions of Puritanism.

THE APOCRYPHA.

Canada Presbyterian (Toronto), March 8.—In many of the larger copies of the Scriptures, especially in "family Bibles," a series of books appear, inserted between the Old and New Testament, called the Apocrypha. To many this is perplexing; if properly belonging to the Scriptures, why are they absent from any copy? If not part of Holy Writ, why appear in any? Concerning them the thirty-nine articles of the Anglican Church says, "the Church doth read them for example of life and instruction of manners, but yet doth it not apply them to establish any doctrine." Practically the Belgic articles of 1561 and the Irish of 1615 take the same position, while the Westminster Confession of 1646 declares them to be "of no authority in the Church of God." The Douay Bible, following the vulgate, incorporates them among the canonical books, as Augustine in his writings apparently does. The extreme position, however, of the Westminster Standards is the only logical one. The Christian Church accepts the Old Testament as its Master received it, and the Jerusalem canon acknowledged in Christ's day did not contain these writings, which were admitted to a place alongside of the recognized books by the literary looseness of the Alexandrine school. What Christ received, we receive; the Apocrypha wants the seal of His authorization. Nevertheless they have their interest to the student of sacred history, they record the heroic struggle of the Jews for their altar and their home, together with many of the wise sayings of the rabbinical schools, during that long prophetic silence which prevailed from the death of Malachi until the voice from the wilderness proclaimed Messiah come.

WHITTIER'S UNIVERSALISM.

Christian Leader (Univ., Boston), March 9.—There is just now a concentrated endeavor to disprove the allegation that the poet Whittier was a Universalist. The late Dr. Withington of Newburyport is quoted as being told

by Whittier himself that the Universalist interpretation put upon his poem, "The Eternal Goodness," surprised him; and Whittier is reported as saying to him:

I have been misunderstood in regard to my views of future punishment. But no matter what my wishes may be, or what my feelings are on the subject, I leave the whole thing to the law and the testimony, and when I go there I find the words of God are contrary to my feelings, for they do teach the reward of the righteous and the punishment of the wicked, and I accept the teaching.

All that is proved by this testimony is that Whittier believed in "future rewards and punishments." So believe all the instructors in the Universalist theological schools—we do not think there is an exception. Universalism does not include or imply a denial of future rewards and punishments. It simply denies that punishment is endless in duration. The Universalist construction put upon "The Eternal Goodness" does not presume that the great poem is inconsistent with the doctrine of future retribution. The claim is that the spirit and also the letter are a protest against the horrible barbarism that future punishment is hopeless and permanent. However, it is just possible that Whittier in his rapt moments was wiser than he himself knew. It is neither new nor strange for a poet or a preacher in prose, when under the pressure or emotion of intensely devout feeling, to think and say things which in his ordinary moods he would doubt and misunderstand! We make no claim that Whittier was a Universalist. We simply claim and know that certain of Whittier's poems are Universalist—this in sentiment, phrase, and even logic. "The Eternal Goodness" is one of them.

FOREIGN MATTERS.

THE PANAMA SCANDALS.

Providence Journal, March 11.—Nothing in the long and tedious Panama trials at Paris has been of a more sensational character than the confession on Thursday of M. Baihaut, ex-Minister of Public Works. The investigation into the big canal swindle has now taken on a new phase, and henceforth will be concerned less with the alleged misconduct of the Company's directors than with that of certain individuals who were high in public office when the Panama Bonds Bill was introduced into the Chamber of Deputies five years ago. The truth undoubtedly is, as De Lesseps has insisted from the beginning, that there were Governmental officials at Paris in 1888 who were quite as ready, to say the least, to accept the corruption money of the Panama people as the latter were to tender it. Two months ago De Lesseps declared in the Court of Appeals that he and his associates were more sinned against than sinning. "Only when the knife was put to my throat did I pay this money," he said at the time. "I was like a man giving up his watch to a highwayman."

New York Times, March 11.—The disclosures of M. Charles de Lesseps certainly seem to be as complete as the questions that have been put to him will allow. He has no longer anything to gain by reticence or to lose by open speaking. The strongest motive that may be supposed to actuate him in his present wretched plight is that of revenge upon the men whom he may sincerely regard as his tempters, who at any rate are as guilty as himself, and who, he may think, could and should have protected him, as they evidently have not done. But this motive could not lead him to charge complicity upon men who were not in fact implicated, but only to bring home their complicity to his accomplices. No motive for making false accusations can reasonably be attributed to him. Thus far the other evidence adduced tends to corroborate his own testimony and to make out his statements that the Panama Company was rather the payer of blackmail than the corrupter of legislative innocence.

New York Tribune, March 12.—If the word of accusers and accused be accepted

at its face value, they were all striving to save the Republic by dishonoring it. Charles de Lesseps was distributing millions among speculative bankers, flashy adventurers, venal journalists, and political managers. The leaders of the Deputies and the Government were willing to connive at the diversion of the canal funds from the purposes for which the subscriptions had been made, and counseled acquiescence in extortionate demands because the Republic was in danger. The daughter of the horseleech was on every street-corner screaming, "Give! give!" and canal speculators, lobbyists, and political leaders cried out with one acclaim: "She is the Republic; and we are all patriots!" But that swarm of profligates and apologists for crime did not represent the true France, which has civic virtue, lucid political intelligence, and sound morality. The dignity of the true France will be vindicated. The Republic will stand, and the base intriguers now plotting the overthrow of democratic institutions will be baffled and put down. It will stand because virtue has not gone out of it while crimes have been committed under the specious guise of patriotism.

Boston Advertiser, March 11.—The fact that the Republic has weathered so serious a crisis as that of the past few months is a gratifying proof of the stability of the Government of "liberty, equality, and fraternity." Undoubtedly some of the credit for the seaworthy performance of the French Ship of State is due to the hand at the helm. President Carnot appears to have justified the confidence shown by the French people in his election. He has acted with evident justice, but at the same time with prudent conservatism. He has shown a self-possession that is not always esteemed the typical trait of a French statesman, and he deserves some credit for the fact that, while the Republic may have been shaken by the Panama revelations, it still stands, an apparently permanent structure.

TORY FACTIONALISM.

Springfield Republican, March 10.—One great difficulty in the way of Balfour's successful leadership of the Opposition in the Commons is Balfour himself. Able as he is, and capable at times of rising admirably to the occasion, he seemingly lacks essential qualities which go to make up a successful party leader. He has no power to inspire enthusiasm in his followers, and practically no personal hold on them. His cool, indifferent, supercilious manner, which he is said to carry beyond the verge of snobbishness, keeps everybody at a distance, and arouses personal dislike rather than loyalty. He seems to have little liking for the details of legislation, and has been often criticised for his neglect of opportunities to score a party advantage, because otherwise engaged when he should have been watching the Commons. Under him party discipline has grown lax, the whips have been negligent of their duty, and the Government has thereby gained some very encouraging victories in divisions. In considering the divisions in the Opposition, which it was the purpose of the recent Conservative Conference to heal, this dissatisfaction with Balfour's leadership on the ground of its inefficiency must be taken into account. Really the Unionist revolt, which gave the Government the astonishing majority of 158 the other night, was more of a personal rebuke to Balfour than anything else. The situation is therefore one of uncertain outcome. The boasted unity of the Opposition has departed, and it is as badly divided as the Gladstonians. In one respect the difference between the two parties is marked. The Opposition has no masterful hand whose leadership is willingly accepted by all, and it has only a negative band of union—opposition to the Home Rule Bill. The Gladstonians have a leader whom all accept from choice and from necessity as well as a very definite and positive policy to which all are committed.

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AMERICAN AND ENGLISH.

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 Brooks (Phillips). Prof. William Lawrence. *Andover Rev.*, March-April, 10 pp.
 Brooks (Rt. Rev. Bishop), Photogravure of. *Our Day*, March.
 Darboy (Archbishop) the Martyr of La Roquette. E. W. Latimer. *Cath. World*, London, March, 6 pp.
 O'Donnell (Hugh Roe). *Lyceum*, Dublin, Feb., 2 pp.
 Patrick Henry, A New Study of. Moses Coit Tyler. *Yale Rev.*, Feb., 14 pp.

EDUCATION, LITERATURE, AND ART.

- Boston, Manual Training in. *Lend-A-Hand*, March, 6 pp.
 Education (Elementary), The Natural Sciences in. Prof. S. G. Williams. *School Rev.*, Ithaca, N. Y., March, 10 pp.
 English, On Teaching. Prof. B. Kellogg. *School Rev.*, Ithaca (N. Y.), March, 11 pp.
 Geology and the Summer-School. William Seton. *Cath. World*, March, 9 pp.
 Ghosts and Their Photographs. Rev. H. R. Haweis. *Our Day*, March, 13 pp.
 Houghton's (Lord) Poems. *Lyceum*, Dublin, Feb., 1 p.
 Institutional Study, Some Recent Aspects of. Charles M. Andrews. *Yale Rev.*, Feb., 30 pp.
 Manual Training, Moral and Educational Value of. B. F. McDaniel. *Lend-A-Hand*, March, 7 pp.
 Proverbs, Some Irish. *Lyceum*, Dublin, Feb., 2 pp.
 School Curriculum, The Readjustment of. Principal R. S. Keyser. *School Rev.*, Ithaca, (N. Y.), March, 10 pp.
 Schools (Secondary), Biology in. President J. M. Coulter. *School Rev.*, Ithaca, March, 11 pp.
 Shakespeare, Did Shakespeare Write? A. B. Farquhar. *Am. Jour. of Politics*, March, 14 pp. The trash written to disprove Shakespeare's authorship, the product of ignoramuses, falsifiers, or their dupes.
 Visitation (The) at Mount de Chantal. Eleanor S. Houston. *Cath. World*, London, March, 24 pp. Illus.

POLITICAL.

- Ballot Reform in the United States, What are the Prospects of? Rev. W. F. Crafts. *Our Day*, March, 2 pp.
 Currency Object-Lessons. William Knapp, Esq. *Am. Jour. of Politics*, March, 7 pp.
 Civil-Service Reform. By an ex-United States Senator. *Am. Jour. of Politics*, March, 8 pp.
 Deficit (a), One Way to Avoid. Jay E. Klock. *Am. Jour. of Politics*, March. Proposes to recall the old State loans made under President Jackson's administration in 1836.
 Demagoguery, The Science of. Thomas Nixon Carver. *Am. Jour. of Politics*, March, 7 pp.
 Ireland, The Minority in, Under Home Rule. George McDermot. *Cath. World*, London, March, 16 pp.
 Manhattan, A Proposed New State. Alfred H. Peters. *Am. Jour. of Politics*, March, 5 pp. Advocates a municipal union of New York City with Brooklyn, Jersey City, and their suburbs.
 Politics, The College Professor in. Jean La Rue Burnett. *Am. Jour. of Politics*, March, 5 pp. Places Practical Politics as outside the Professor's sphere of action.
 Prohibition of the Liquor Traffic, Is (it) Practicable? G. B. Winslow. *Am. Jour. of Politics*, March, 7 pp. An affirmative reply to Mr. Brown's objections (*Am. Jour. of Politics*, Dec., 1892).
 Restriction, A Constitutional. William W. Phelps. *Am. Jour. of Politics*, March, 5 pp. Discusses and supports the qualification that requires that the Chief Magistrate shall be an American-born citizen.

RELIGIOUS.

- Alaska, The "Sisters" in. Rev. Peter C. Yorke. *Cath. World*, London, March, 15 pp.
 Boston Monday Lectures. Phillips Brooks as a Wrestler with Souls. Joseph Cook. *Our Day*, March, 19 pp.
 Cannibals, Christianity Among. The Kanaka Slave-Trade and The Rum Traffic in the South Seas. Rev. John G. Paton, D.D. *Our Day*, March, 18 pp.
 Christ's Authority as a Lawgiver, The Nature of. Rev. G. F. Genung. *Andover Rev.*, March-April, 12 pp.
 Criticism (The Higher) and its Application to the Bible. Prof. Edwd. Lewis Curtis. *Andover Rev.*, March-April, 18 pp.
 Maine, The Andover Band in. Rev. Edwd. G. Porter. *Andover Rev.*, March-April, 10 pp.
 Missions and Civilization. III. Rev. C. Starbuck. *Andover Rev.*, March-April, 16 pp.
 Presbyterian Laymen, A Call to. Geo. A. Strong, Esq. *Andover Rev.*, March-April, 5 pp.
 Satoli's (Mgr.) Mission in the United States. Joseph Cook. *Our Day*, March, 1 p.
 Scripture Inspiration and Modern Biblical Criticism. Very Rev. H. I. D. Ryder. *Cath. World*, London, March, 13 pp.
 Smith (Professor H. P.), The Case of. Editorial. *Andover Rev.*, March-April, 9 pp.

SCIENCE AND PHILOSOPHY.

- Criminal Trials, On the Plea of Insanity in. J. W. Springthorp, M.A., M.D., etc. and W. L. Mullen, M.A., M.D., etc. *Am. Jour. of Insanity*, Jan., 27 pp.
 Ethics as a Political Science. II. Arthur T. Hadley. *Yale Rev.*, Feb., 14 pp.
 Hobbes and His Philosophy. *Lyceum*, Dublin, Feb., 4 pp.
 Insanity, The Adverse Consequences of Repression in. Charles W. Page, M.D. *Am. Jour. of Insanity*, Jan., 18 pp.
 Insanity, Removal of the Ovaries as a Cure for. Thomas G. Notton, M.D. *Am. Jour. of Insanity*, Jan., 5 pp. The practice condemned.
 Insanity in Its Relation to the Law. F. Norton Manning, M.D. *Am. Jour. of Insanity*, Jan., 11 pp.
 Life (Human), The Quantity of. J. Lawton Williams. *Am. Naturalist*, March, 11 pp.
 Longipennes (the), On the Classification of. R. W. Shufeldt. *Am. Naturalist*, March, 5 pp.
 Morality on a Scientific Basis. Rev. James T. Bixby. *Andover Rev.*, March-April, 13 pp.

- Organism (An) Produced Sexually Without Characteristic of the Mother. Th. Boveri. *Am. Naturalist*, March, 11 pp.
 Surgical versus Educational Methods for the Improvement of the Mental Condition of the Feeble-Minded. Frank P. Norbury, M.D. *Am. Jour. of Insanity*, Jan., 6 pp.
 Tiatanotherium Beds (The). (Illustrated.) J. B. Hatcher. *Am. Naturalist*, March, 18 pp.

SOCIOLOGICAL.

- American C. O. S. Work, An English View of. *Charities Rev.*, March, 3 pp.
 Boarding-Out System (the), Some Developments of. Homer Folks. *Charities Rev.*, March, 7 pp.
 Capital Punishment. Andrew J. Palm. *Am. Jour. of Politics*, March, 9 pp.
 Child Problem (the), The Legal Aspect of. Prof. Francis Wayland. *Charities Rev.*, March, 6 pp.
 Children, Dependent and Delinquent, The Care of Under The Catholic Church System. Saml. Castner, Jr. *Charities Rev.*, March, 3 pp.
 Corporation (the), Must (it) go? Livy S. Richard. *Am. Jour. of Politics*, March, 6 pp.
 Divorce Reform (National), Progress of. Rev. S. W. Dike, D.D., *Our Day*, March, 9 pp.
 Dependent Children, Minnesota System of Caring for. H. W. Lewis. *Charities Rev.*, March, 10 pp.
 Expert Opinion, Vital Points of. Dr. McGlynn on Public and Parochial Schools. Pres. Schurman on The Increase of Divorces. D. D. Field on The Mistakes of Strikers. Anthony Comstock on Murders and Gambling. Extent of the Great World's Fair. *Our Day*, March, 6 pp.
 Girls, Reformatories for. H. Sidney Everett. *Lend-A-Hand*, March, 8 pp.
 Institution for Children (an), The Legitimate Use of. Mary E. R. Cobb. *Charities Rev.*, March, 6 pp.
 Ireland (Mourning)—The Caoiné. E. M. Lynch. *Cath. World*, London, March, 10 pp.
 Licensing Reform. *Lyceum*, Dublin, Feb., 2 pp.
 London Charities, Kodak Views of. L. H. C. *Lend-A-Hand*, March, 6 pp.
 Massachusetts, Crime, Lunacy, and Charity in. Geo. E. Littlefield. *Lend-A-Hand*, March, 4 pp.
 New England Town (a), A Study of. Williston Walker. *Yale Rev.*, Feb., 13 pp.
 Panama and Its Lessons. *Lyceum*, Dublin, Feb., 3 pp.
 Trade Unions and the Law; Corruption in France and America; Reasons for Limiting Government Activity. Editorial. *Yale Rev.*, Feb., 10 pp.
 Wages (Low) vs. Cheap Production. Henry Kingerly. *Am. Jour. of Politics*, March, 9 pp. Strong in its advocacy of high wages as necessary to cheap production because by this means only can intelligence be fostered.
 Washington, The New Municipal Lodging-House in. Amos G. Warner. *Charities Rev.*, March, 4 pp.

UNCLASSIFIED.

- Alaska, Reindeer in. *Lend-A-Hand*, March, 5 pp.
 Black Forest (the), My Night in. Rev. T. A. Metcalf. *Cath. World*, London, March, 7 pp.
 Indian Association (Massachusetts). *Lend-A-Hand*, March, 8 pp.
 Land of the Sun (The). The Valenciana Mine. Christian Reid. *Cath. World*, London, March, 17 pp.
 Limited Liability Act, A National. F. J. S. *Am. Jour. of Politics*, March, 12 pp.
 Nicaragua Canal (The). John R. Proctor. *Am. Jour. of Politics*, March, 8 pp.
 Russian Agriculture, The Crisis of. Isaac A. Hourwich. *Yale Rev.*, Feb., 21 pp.

FRENCH.

BIOGRAPHICAL.

- Bacon (Lord), a Great Prevaricator. Georges Lyon. *Nouvelle Rev.*, Paris, Feb. 1, pp. 16. A disparaging summary of the life of Bacon.
 Goldoni, His Centenary in Italy. Henri Montecorboli. *Nouvelle Rev.*, Paris, Feb. 15, pp. 8. Account of the greatest Italian comedy-writer, who died at Paris in great misery in 1793.
 Rouher at Cerçay After the War. Etienne Savary. *Nouvelle Rev.*, Paris, Jan. 1 and 15, pp. 8, 15. Conclusion of reminiscences of Rouher, who was called the Vice-Emperor, at his house of Cerçay, after the war of 1870.
 Une Exilée (An Exiled Woman). Pierre Loti. *Nouvelle Rev.*, Paris, Jan. 1, pp. 13. Second and concluding part of "Study of the Queen of Roumania," the paper relating to a young girl whom the author met at Bucharest and Venice, and who at one time was reported engaged to the Crown Prince of Roumania.
 Voltaire (Cardinal). Henry Buteau. *Nouvelle Rev.*, Paris, Feb. 1, pp. 14. Showing how nearly Voltaire came to being made Cardinal through the intrigues of Madame de Pompadour.

EDUCATION, LITERATURE, ART.

- Falstaff, from Shakespeare to Verdi. Henri Montecorboli. *Nouvelle Rev.*, Paris, March 1, pp. 6. Maintaining that the Falstaff of Verdi's opera is an improvement on the Falstaff of Shakespeare.
 Halvard Solness. Henrik Ibsen. *Nouvelle Rev.*, Paris, Jan. 1 and 15, pp. 25, 19. Translation of the 2d and 3d acts of a three-act drama, of which the first act appeared in the No. for Dec. 15.
 Idealism and Realism in Romance. Savvas Pacha. *Nouvelle Rev.*, Paris, Jan. 1 and Feb. 15, pp. 5, 11. First two of a series of papers.
 Music of Croatia. William Ritter. *Nouvelle Rev.*, Paris, Jan. 15, pp. 9. Descriptive article.

POLITICAL.

- Franco-Russian Understanding in Regard to the Freedom of the Sea, 1778-1780. Paul Fauchille. *Nouvelle Rev.*, Paris, Jan. 1, pp. 24. Historical paper.
 Naval War, The New Conditions of, and Maritime Reforms in France. *Nouvelle Rev.*, Paris, March 1, pp. 8.
 Peoples, The Free Grouping of. M. Novicow. *Nouvelle Rev.*, Paris, Feb. 1, pp. 11. Arguing that it would be for the advantage of all concerned to allow districts and provinces to secede when they like.
 Russians and Germans. Episodes of the Seven Years' War in the 18th Century. Alfred Rambaud. *Nouvelle Rev.*, Paris, Jan. 15, Feb. 1 and 15, pp. 25, 24, 16. First three of a series of historical papers *à propos* of a recent publication by a Russian, Colonel Masslovski.

SCIENCE AND PHILOSOPHY.

- Genius, The Atavism of. Dr. Cesare Lombroso. *Nouvelle Rev.*, Paris, Feb. 15 and March 1, pp. 12, 11. Scientific article.
 Physiognomy. Emile Blanchard. *Nouvelle Rev.*, Paris, Feb. 1, pp. 15. General observations on the subject.

SOCIOLOGICAL.

- Jews (The) and Anti-Semitism. V. Jewish Provincialism and Cosmopolitanism. Anatole Leroy-Beaulieu. *Rev. des Deux Mondes*, Paris, Feb. 1, pp. 44. Fifth of a series of papers on the subject.
- Landed Property in France from Philip Augustus to Napoleon II. Primitive Masters and Modern Farm Rents. Viscount George d'Avenal. *Rev. des Deux Mondes*, Paris, Feb. 15, pp. 27.
- Races, The War of, and the Philosophy of History. Ferdinand Brunetiere. *Rev. des Deux Mondes*, Paris, Jan. 15, pp. 20. Sociological paper.
- United States (the), Woman in. C. de Varigny. *Rev. des Deux Mondes*, Paris, Jan. 13, pp. 38.

Books of the Week.

AMERICAN.

- A Mere Cypher. A Novel. Mary Angela Dickens. Macmillan & Co. Cloth, \$1.
- Anatomy, Elements of. Quain. Edited by E. A. Schafer, F.R.S., and George D. Thane. In 3 vols. Vol. III., pt. I. The Spinal Cord and Brain, by Professor Schafer. (Tenth Ed.) Illus. Longmans, Green, & Co. Cloth, \$4.
- Authorresses, Twelve English. L. E. Walford. Longmans, Green, & Co. Cloth, \$1.50.
- Apocalypse (the), Discussions on. William Milligan, D.D. Macmillan & Co. Cloth, \$1.50.
- Aristides, The Apology of. Second Edition. Macmillan & Co. Cloth, \$1.75.
- Black Dwarf and a Legend of Montrose. Sir Walter Scott, Bart. Dryburgh Edition. Macmillan & Co. Cloth, \$1.25.
- But Men Must Work. Rosa N. Cary. J. B. Lippincott Co. Phila. Cloth, \$1; paper, 50c.
- Constantinople, Diary of an Idle Woman in. Mrs. Minto Elliot. D. Appleton & Co. Cloth, illus., \$3.50.
- Creed (The) or a Philosophy. The Rev. T. Mozley, M.A. Longmans, Green, & Co. Cloth, \$2.50.
- Decalogue (The). Elizabeth Wordsworth. Longmans, Green, & Co. Cloth, \$1.25.
- Differential Calculus for Beginners. Joseph Edwards, M.A. Macmillan & Co. Cloth, \$1.10.
- Doctrine, Morality in. William Bright, D.D., Canon of Christ Church, Oxford. Longmans, Green, & Co. Cloth, \$2.
- Economics, An Analysis of the Ideas of. L. P. Snirres. Longmans, Green, & Co. Cloth, \$2.
- Evolution and Man's Place in Nature. Henry Calderwood, LL.D., F.R.S.E. Macmillan & Co. Cloth, \$2.
- Faith (the), Some Lights of Science on: The Bampton Lecture for 1892. Alfred Barry, D.D., D.C.L. Longmans, Green, & Co. Cloth, \$3.
- Ferrars (Nicholas): His Household and His Friends. Edited by the Rev. T. T. Carter, M.A. Longmans, Green, & Co. Cloth, Portrait, \$1.75.
- Household Management, The Book of. Mrs. Isabella Beeton. Ward, Lock, Bowden, & Co. Half Leather, \$6.
- How to Manage the Dynamo: A Handbook for Ship Engineers, Electric-Light Engineers, and Electroplaters. S. R. Bottone, author of "A Guide to Electric Lighting," etc. Macmillan & Co. 60c.
- Idylls of the King (Essays on). Harold Littlehale, M.A. Macmillan & Co. Cloth, \$1.25.
- Iridæ (the), Handbook of. J. G. Baker, F.R.S., F.L.S., Keeper of the Herbarium of the Royal Gardens, Kew. Macmillan & Co. Cloth, \$1.75.
- Jackson (General). James Parton. D. Appleton & Co. Cloth, Portrait, \$1.50.
- King Poppy. The Earl of Lytton (Owen Meredith). Frontispiece and Title-page by E. Burne Jones. Longmans, Green, & Co. Poetry. Extra Parchment, \$3.
- "Lay Down Your Arms." Bertha von Suttner. Authorized Translation by T. Holmes. (Revised by the Author.) Longmans, Green, & Co. Cloth, \$1.75.
- London, Labour of the People in. Vol. III. Blocks of Buildings, Schools, and Immigration. Edited by Charles Booth. Macmillan & Co. Cloth, \$1.50.
- Mashonaland, The Ruined Cities of: Being a Record of Excavation and Exploration in 1891. J. Theodore Bent, F.S.A., F.R.G.S. Maps and Illustrations. Longmans, Green, & Co. Cloth, \$5.
- Money, History and Theory of. Sidney Sherwood, Ph.D. J. B. Lippincott Co., Phila. Cloth, \$2.
- Moral Dilemma (A): A Novel. Annie Thompson. Longmans, Green, & Co. Cloth, \$1.
- National Life and Character: A Forecast. Charles H. Pearson, LL.D. Macmillan & Co. Cloth, \$4.
- Nervous Diseases, The Pathology and Therapeutics of. Dr. Ludwig Hirt. D. Appleton & Co. Illus., Cloth, \$5; Sheep, \$6.
- Patriarchs and Lawgivers of the Old Testament. A Series of Sermons Preached in the Chapel of Lincoln's Inn. Frederick Dennison Maurice, M.A. New Edition. Macmillan & Co. Cloth, \$1.25.
- Rob Roy. Sir Walter Scott, Bart. Dryburgh edition. Macmillan & Co. Cloth, \$1.25.
- Roman Singer (A). F. Marion Crawford. Macmillan & Co. Cloth, \$1.
- Sanskrit-English Dictionary (A). Arthur A. Macdonell, M.A. Longmans, Green, & Co. Cloth, \$10.50.
- South Africa, Letters from. The Times Special Correspondent. Reprinted from the London Times of July, August, September, and October, 1892. Macmillan & Co. 80c.
- Souvenirs des cent Jours. M. Villemain. Edited with Notes by Granville Sharp, M.A., Asst. Master Marlborough College. Longmans, Green, & Co. Cloth, 75c.
- St. Thomas of Canterbury and Elizabeth of Hungary. Historical Dramas. Clement William Barraud, S.J. Longmans, Green, & Co. Cloth, \$1.75.
- Tell Amarna Tablets (The). Translated by C. R. Conder, D.C.L., LL.D. M.R.A.S. Macmillan & Co. Cloth, \$1.75.
- The Children of the King. F. Marion Crawford. A Tale of Southern Italy. Macmillan & Co. Cloth, \$1.
- The Real Thing and Other Tales. Henry James. Macmillan & Co. Cloth, \$1.
- Theology, A Manual of. Thomas B. Strong, M.A. Macmillan & Co. \$1.75.
- Voices from Flowerland: Original Couplets. Emily E. Reader. Birthday Book. Illustrated. Longmans, Green, & Co. Cloth, \$1.
- Works of Alfred Lord Tennyson, Poet Laureate. Macmillan & Co. Cloth, \$1.75.
- Why Not, and Why (New Ed.). Rev. William D. Powers. D. Appleton & Co. Paper, 50c.

Current Events.

Wednesday, March 8.

A joint hearing on the Greater New York Bill is given by the Senate and Assembly Committees on Cities. Vigorous protests are made against the Saxton Bill regarding the employment of children under sixteen years of age. Governor Werts, of New Jersey, vetoes the Bill taking the power of appointment from Mayor Wanser, of Jersey City. Application is made at Indianapolis for a receiver for the "Monon" road. General Eckert is elected president of the Western Union Telegraph Company.

The trial of those accused of corruption in connection with the Panama Lottery Bonds Bill is begun in the Assize Court, Paris; Charles de Lesseps testifies at length, and his evidence proves quite sensational. Leaders of the Conservatives in England approve, at a conference, Mr. Balfour's leadership of the party. The Reichstag Committee rejects the estimates for increase of the German Navy, notwithstanding the protest of Chancellor von Caprivi. The report of the Privy Council Committee which conferred with Mr. Blaine in 1892 is laid before the Canadian Parliament. It is reported, that the prospect of annexation has raised the prices of real estate and caused great enthusiasm in Hawaii.

Thursday, March 9.

In the Senate, the following nominations are received from the President: Josiah Quincy, Assistant Secretary of State; Isaac P. Gray, Minister to Mexico; Patrick A. Collins, Consul-General in London; Robert A. Maxwell, Fourth Assistant Postmaster-General. The President withdraws the Hawaiian annexation treaty. In the Senate at Albany, the Bill to reimburse Governor Flower for the purchase of Fire Island, is passed; the Personal Registration Bill is recommitted. A motion to discharge the Committee from further consideration of race-track Repeal Bills is defeated in the New Jersey Assembly. All the railroads entering Chicago decide to grant no increase of wages to their switchmen. In New York City, the Academy of Medicine discusses the danger from the condition of the Croton watershed.

In the Panama trials, M. Bihaut, ex-Minister of Public Works, confesses his guilt; M. Sans-Leroy and other defendants are examined. The Evicted Tenants' Commission presents its report to the British Parliament. It is said that Russia has made a proposal to Great Britain looking to the protection of seals. The deposed Queen of Hawaii issues a statement of explanation, and protests against the attempt to deprive her of her throne.

Friday, March 10.

A fire in Boston causes the loss of several lives, the injury of about thirty persons, and the destruction of \$5,000,000 in property. In the New York Assembly, Mr. Farquhar introduces a Bill to revise the tax laws of the State. The Senate passes a Bill fixing the number of Brooklyn Bridge tunnels at eight. The New Jersey Senate passes the Jersey City Appointment Bill over the Governor's veto. In New York City, raids are made on pool-rooms, but those arrested are generally discharged. Two men are seriously injured by compressed air in the East River tunnel. Harriet Hubbard Ayer is declared insane by a sheriff's jury.

In the Panama trials, during M. Floquet's examination, a lively tilt occurs between the witness and Charles de Lesseps in which the spectators join, causing the Court to be cleared; MM. Clemenceau and Freycinet testify. Mr. Gladstone refuses to receive a large delegation of anti-Home Rulers, who afterwards wait on Lord Salisbury.

Saturday, March 11.

The New Jersey Legislature passes a Bill prohibiting racing in December, January, and February, and adjourns sine die. Commissioners Castle and Thurston in interviews express strong opposition to the proposed protectorate over Hawaii. The Governor of Washington appoints Senator Allen to be his own successor in the United States Senate. An alliance is formed between the New York, New Haven, and Hartford and the Boston and Maine Railroad companies. In New York City, the Rapid-Transit Commissioners adopt a plan for the extension of the elevated railroad. A meeting of the University Settlement Society is held to decide upon plans to help the poor. Major John Byrne offers to give \$15,000 to the Irish fund.

In the Panama trials, sensational disclosures are made by M. Andrieux and Mme. Cottu; M. Bourgeois, Minister of Justice, resigns; there is much excitement in Paris. An effort by Ulster men to obtain arms in England is defeated by the British Government.

Sunday, March 12.

The State Department receives reports that strict precautions are taken against cholera among emigrants at Rotterdam and Hamburg. James W. Hyatt, ex-Treasurer of the United States, dies at Norwalk, Conn. Joseph Massey, a jealous lover, at Quincy, Mass., shoots Mary Lafane and then himself. New York City physicians send a warning to the Legislature regarding the danger of cholera and ask for a hearing. Dr. Edward H. Jones, Assistant Sanitary Superintendent of the Board of Health, dies. Commissioner Louis J. Heintz dies.

M. Develle is appointed temporary successor of M. Bourgeois in the French Cabinet; M. Soinoury, the police official accused by Mme. Cottu, resigns. The political complexion of the new Spanish Cortes is: Government, 322; Opposition, 92.

Monday, March 13.

In the Senate, a resolution to limit the business of the Special Session to executive matters is defeated. Floods cause great damage in many States; the Edison Company's loss at Schenectady, N. Y., is estimated at \$500,000. General managers of the railroads entering Chicago are informed that their switchmen do not intend to strike. The Court enjoins connecting roads from refusing to deliver freight to the Toledo, Ann Arbor, and Northern Michigan Railroad. A new Rapid-Transit Bill, favored by the labor unions of New York City, is introduced in the State Senate. Mrs. Cleveland receives the Hawaiian Princess Kaiulani. Thomas C. Platt resigns the presidency of the Tennessee Coal, Iron, and Railroad Company. In New York City, raids are made on a number of pool-rooms by order of Superintendent Byrnes, who says they must stop business. Harry Kernell, the actor, dies at Bloomingdale Asylum.

The French Chamber of Deputies sustains the Government by a vote of 297 to 228; as a witness in the Panama trials, ex-Minister Bourgeois declares Mme. Cottu's charges false; M. Soinoury testifies. Mr. Gladstone is confined to his bed with symptoms of influenza. The second reading of the Irish Home Rule Bill is postponed until after Easter.

Tuesday, March 14.

The Democratic caucus of the Senate makes public the programme for committee reorganization. The Ways and Means Committee of the New York Assembly decide to report favorably the Bill for an additional appropriation of \$300,000 for the World's Fair. The stockholders of the New England Railroad Company elect the directors' ticket headed by A. A. McLeod. A call is issued for a convention of the Republican National League, to be held at Louisville, Ky., May 10. In New York City, a number of pool-room proprietors are put under bonds. Sales agents reduce the price of coal.

The French Senate, 209 to 56, votes confidence in the Government; an exciting scene occurs in the Chamber of Deputies—M. Deroulade making and afterwards withdrawing a statement that the Government is a government of liars; at a Cabinet meeting it is decided to ask M. Bourgeois to resume his post as Minister of Justice; M. Soinoury is dismissed from the Directorship of the Prison Department, and appointed to a provincial prefecture, as was predicted on March 4, by *L'Intransigeant*. Mr. Gladstone's condition is much improved. News is received of severe fighting between the British and the mountain tribes on the Indian frontier, near Chitral; the British were victorious, but Major Daniell, commanding, was killed.

SOME NOTES IN BRIEF.

A Flag from the Battle of Cowpens,

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